THE Sacred Diary: OR SELECT MEDITATIONS FOR Every part of the Day, and the Employments thereof: WITH Directions to Persons of all Ranks, for the holy spending every ordinary Day of the Week.

Propounded as Means to Facilitate a Pious Life, and for the Spiritual Improvement of every Christian.

London, Printed by *J. D.* for *Jonathan Robinson*, at the Golden Lion, in St. *Paul*'s Church-Yard, 1679.

K Gearing (W.)

846. d. 28

Liber cui Titulus, The Sacred Diary, *&c.*

Imprimatur.

Ex ædibus *Lambethanis*, Julii, 29. 1678.

George Thorp *Revmo. in Christo P. & D. Dom.* Gulielmo *Archiep. Can. a Sacris Domesticis.*

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THE EPISTLE DEDICATORY

To the Right Worſhipful

Sir JOHN HOBART,

of Brickling *in the County of*

NORFOLK, *Baronet*;

AND TO

WILLIAM WINDHAM

of Felbridg *in the ſame County, Eſq;*

AND

To the Vertuous Ladies their Wives.

Right Worſhipful,

PLato accounted him not worthy the name of a Philoſopher, that ſtudies not to know God. Divines go farther, and account him not worthy the Name of a Man, that ſtudies not to fear and ſerve him. To do

this, is *totum Hominis*, the whole of Man; *totum Officii*, *totum Conatus*, *totum Fælicitatis*. *Pariſienſ.* In Scripture, this Fear of the Lord is often called *the beginning of Wiſdom*; becauſe an awful Reverence of the Divine Majeſty in our Hearts, makes us induſtriouſly careful to know his Will, and to do it. And theſe Phraſes are frequently coupled together, *To fear the Lord, and walk in his Ways*, Deut. 8. 6. and Chap. 10. 12. This holy Fear of God will make Men meek and humble, and careful in all things to walk worthy of the Lord unto all pleaſing: It will command our Thoughts, bridle and govern our Tongues, and regulate all our Actions. This will quicken us to holy Devotion, and reduce all our devotion to Practice.

In all Actions, St. *Bernard* would have us put theſe three Queries,

An

An liceat, an deceat, an expediat; Whether it be lawful, whether it be that which becometh us to do, whether it be expedient to be done. All our actions in paſſing paſs not away, for every good Work is a grain of Seed for Eternal Life. We ſhould ſay with *Xeuxes*, that famous Painter, *Æternitati Pingo*, I Paint for Eternity.

It is very neceſſary for us to follow the Counſel of our Saviour, *and work whilſt it is* Day. A long Night will ſhortly cover us with its ſhadow, in which we ſhall neither have ability nor opportunity to Work.

Much Honoured in the Lord,

We have at this preſent many Books which eccho one another. This Age is as fruitful in Words, as barren in Works; enclining to ſpeak much, to do nothing: Yet in matters of Devotion, one cannot ſay too much of that which

we can never do enough. I preſent you with this *Sacred Diary*; I hope it may be uſeful to you to carry it in your Hands, as the Clock which a great Prince wore in a Ring: It ſtrikes every Hour of the Day, and agreeth with holy Scripture and Reaſon, as Dials with the Sun. By frequent reading it, and doing what it directeth, you ſhall the better know what this Treatiſe is. For my part, I ſhould not have been ſo bold as to make an offering hereof unto you, did I not perſwade my ſelf, that you would have leſs regard to the Hand that preſents it, than to the Affection which renders me,

Your Worſhips moſt Humble

Sept. 18. 1679. *and Affectionate Servant in the Goſpel,*

W. Gearing.

TO THE
READER.

THE Scripture calleth upon us to redeem Time: Now to redeem Time, is, 1. To see that we cast none of it away in vain, but use every minute of it as a most precious Thing, and spend it wholly in the way of Duty. 2. That we be not only doing good, but doing the best good we are able, &c. 3. That we do the best things in the best manner, and in the greatest measure, and do as much good as possibly we can. 4. That we watch for special Opportunities. 5. That we presently take them when they fall, and improve them when we take them. 6. That we part with all that is to be parted with to save our Time. 7. That we forecast the preventing of Impediments, and the removal of our Clogs, and the obtaining of all helps to expedition

in Duty. This is the true redemption of Time, according to the judgment of a Reverend Divine.

And indeed the consideration of the shortness of our time in this World, should hasten us in the Work and Service of God. I must work the Works of him that sent me, (*saith our Saviour*) whilst it is Day; the Night cometh when no Man can work, *John* 9. 4. *I have but a short Day, the time of this Life, to do the Work which my Father hath sent me to finish here upon the Earth; and now I must hasten it, for the time is at hand, I shall shortly be delivered into the hands of Sinners to be Crucified. When the Master of the Vineyard saw some standing idle at the eleventh hour, he checketh them for it: Why stand ye here all the day idle? Do ye not know, that it is but one hour to Night, eleven parts of your Life are already gone, there is but one of twelve remaining. Is it not a shame for you yet to be idle? How ought ye now to hasten, when but the twelfth part of your short Life yet remaineth?*

A great part of this short Life is taken up in that manner, that little of it is well spent. All the time of our Life, till the

time

time of our Converſion, may be laid by, as no Time, or Life to us: And after our effectual calling, ſleeping takes a large part of our time; eating and drinking another part, and far more of it is ſpent in doing nothing, or in doing that which is evil. Let a Man be as frugal, and as thrifty of his Time as he can, yet much of his Life will go this way. In our old Age many weakneſſes draw on, and when we would do good, we are diſabled by Age and Sickneſs. We are long ere we begin to do the Work of God, and are ſoon weary of well-doing. Our Glaſs is almoſt run, before we begin to live indeed; and at the entry of our Spiritual Life, we begin to die by Infirmity: So that by a juſt ſurvey of our time, we ſhall eaſily find, that God who craveth the Tithe of our Subſtance, ſcarcely getteth the hundredth part of our Time, and that of thoſe who beſt ſpend their time.

Conſider we the greatneſs of the Work that every Chriſtian hath to do in this ſhort time. How great a work is it to get a broken Heart, our Hearts being naturally hearts of Stone? How great a task to get an eſtabliſhed aſſurance of the Love of God, we having ſuch evil Hearts of unbelief? How great a work to get forward, and

grow in Grace, our Hearts being ſo full of corruption, eating out and waſting the ſtrength of Grace, ſo inclined to Back-ſliding and Declining; having ſo many things to preſs down, ſo many weights hanging on? How great a task to eſcape the Corruption that is in the World, and to eſcape ſo many Snares as are ſet in all places? How great a work to get a free and enlarged Heart? How hard to walk conſtantly in the Spirit? How hard to do the Work, and perform the Service of God, in the Power of the Spirit? How difficult to walk in a conſtant communion with the Lord? What diligence then ought we to uſe in the Service of God, being ſo much ſtraightned with time, and having ſo much to do, and ſo great a task laid upon us?

Moreover, the ſhortneſs of Life, compared with the greatneſs of the Account that is to be given up at the end of this Life, ſhould move us with great diligence to haſten in the Work and Service of God. A great account is to be given up to God after a ſhort Life, and therefore great diligence muſt be uſed, that it may be an happy and joyful Account, and that we may be ſure to have all our Sins croſſed out of the Account, and to have many works

of Obedience, many pleasing Services acceptable to God through Jesus Christ, put upon the Reckoning. Every Master calls his Servants to account for what they put into their hands, as to the improvement thereof. And God will call every Man to a reckoning for every Talent they have in their hands, how they have improved them; what they have done for the Glory of God, for the Interest of Christ, and for the good of their own and others Souls. All our Talents are written down; our using, our abusing them; our spending, our misspending them: All the times of God's Patience, Forbearance, and Long-sufferance, are registred in God's Account-Book: All the Mercies and Blessings we have received; all the Ordinances of God, and means of Grace we have enjoyed; all the powerful Sermons we have heard, all these are written down in the Book of God's Remembrance, and in the Book of our Consciences. We shall all be called to give an account, Mat. 25. 15, 16, 17, 18, 19. *Let us all mind the day of Account, and not put it far from us, in hope that our Master will defer his Coming: But let every one labour so to do, as he desireth to be found at his Coming.*

Furthermore, Consider that everlasting

Estate

Estate which followeth upon so short a Life, and which shall be according to this short Life, and suitable unto it. Now when everlasting Life followeth upon a short Life, well spent to the Glory of God; and everlasting Woe and Misery upon a Life, spent according to the course of this World, by those that live in the Flesh, Oh what Speed, Industry, and Diligence should Men use in improving their short lives in the Service of God, that they may inherit everlasting Life, and escape everlasting Torment!

Finally, After this short Life, we shall have no more such opportunities (as now) to glorifie God here on Earth; we shall hear no more Sermons, enjoy no more Sabbaths, his Spirit shall strive with us no longer. Whatsoever thy hand findeth to do, do it with thy might; for there is no Work, nor Device, nor Knowledg, nor Wisdom in the Grave where thou goest, *Eccles. 9.10. Death will take away those opportunities which the life of Man affordeth; therefore every Man ought to put forth his might and best strength in improving his short life to the Glory of God.*

How may this reprove our prodigal and lavish misspending of our short Lives. Men that

that have but a little ſtore of ſuch and ſuch things, are ſparing and thrifty in diſpenſing and diſpoſing them: Scarcity of any ſort of Proviſion, moveth Men to make ſpare of it. What is more ſcanty than time? What hath a Man leſs ſtore of than of Life? No Man knoweth how little he hath, and he that hath moſt, hath but little. Many reckon upon many Years of Life to come, who perhaps have not ſo may Days, it may be not ſo many Hours as they reckon Years. The truth is, no Man is ſure of any more than the preſent time of his Life. All the time paſt which was ill-ſpent, is loſt; and whether any be yet remaining to thee, thou art uncertain: And if any be, it is as like to ſlide away from thee without profit, as that which is paſt, if now thou be laviſh and careleſs in loſing and caſting away the preſent time. How eaſily may Satan lead thee on ſtep by ſtep to Hell, whilſt thou pleaſeſt thy ſelf with thoughts afar off for Heaven, with remote purpoſes for Heaven and newneſs of Life? Haſt thou not paſſed over many Weeks and Days already, when thou hadſt a purpoſe to have turn'd unto the Lord, and to have broken off thy Sins by Repentance? Thou haſt the ſame deceitful Heart ſtill, to flatter thee with

hopes

hopes and purposes of Repentance for time to come. The same Devil there is still to draw thee on from Day to Day, from Week to Week, to perswade thee from time to time to take longer Day, until the days of thy short Life waste away, and thou perish in thy Sin, and find no place for Repentance.

Oh how should this make Men tremble! Thy whole Life is but as an

Psal. 39. *Hand-breadth, a short space of time. Oh then think how wretchedly lavish thou hast been already of this short precious time! It may be thou hast not so many Weeks behind, as thou hast lost Years already; and all the Daies of thy Life which thou hast spent in a state of Impenitency and Unregeneration, are lost; and thou hast no fruit of them in respect of Salvation. The longer thou hast lived in the Flesh, and hast not been led by the Spirit, thou art the nearer Hell and Condemnation; and all this while thou hast been heaping up Wrath against the Day of Wrath. And is not this time wofully cast away? Howsoever thou hast thrived in the World, encreased thine outward Estate, gotten Things about thee, &c. yet all thy time is lost; and it were better for thee*

never

never to have ſeen thoſe Days, if thou haſt lived an Impenitent and Unregenerate Life. Oh then waſte no more of this precious time, of this ſhort Life! There is ſo much of this precious Oyl ſpilt on the Ground; there are but a few drops left to nouriſh the flame, and to keep light in the Lamp: Take heed leſt that alſo be ſpent and conſumed, and thy life go out like a Candle with a ſtinking Snuff, and end in perpetual Shame and Miſery. If yet thou art not turned unto the Lord by ſound Repentance, and haſt not yet begun to do the Work of God, then now whilſt it is called to Day, hearken to the Voice of God, and ſpeedily turn unto him; defer not thy ſetting about this Work till to morrow: Loſe not ſo many precious hours about the World, ſpend not ſo many in carnal Delights and vain Pleaſures, in idle Talk, or in doing nothing; ſo many in Eating, Drinking, and Sleeping more than thy weakneſs requireth: redeem time from all theſe; and the rather, becauſe ye know ye have but a few ſteps to your Grave. Whoſoever of us is appointed in the ſecret Counſel of God to live longeſt here, yet the Day is not long, the night of Death is haſtening upon us. The longeſt Summer's Day is ſoon at an end, and the longeſt Life

upon

upon Earth passeth away, as a Tale that is told. Let us then endeavour to spend this short Life so, that it may be lengthened out with everlasting Life and Blessedness. God hath given us time to make our Peace with him; and if that be neglected, all is lost, and we are undone for ever. It is reported of Alexander *the* Great, *that when he marched against any City, his manner was to set up a Lamp burning, and made Proclamation, That whosoever came in, and submitted whilst this Lamp was burning, should find Favour, and have his Life: But whosoever staid till this Lamp was out, he was but a dead Man, and must expect no Mercy.* —— *Know ye, O Christians, that God hath set up a Lamp, and our life is this Lamp, and God proclaims, Whosoever comes in, whilst this Lamp is burning, shall find Mercy; but if you stay till the Lamp is out, till your life be consumed, there is nothing but eternal Woe to be expected. Now this Lamp of your lives, may not only go out on the consumption of the Oyl, but it may be put out by accidental means; and if this Lamp be once out, and your Work not done, ye are lost and undone for ever.* Eccles. 11. 3. In the place where the Tree falleth, there it lieth. *Which*

way

way thou fallest when thou diest, that way thou shalt lie to Eternity; if towards God, then God is thine for ever; if toward Sin, the Misery and Destruction is thine for ever. There can be no repenting nor believing after Death; the Soul and Body being parted, the whole Man is not capable of a Work of God upon it.

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The

THE Sacred Diary.

SECT. I.

The Introduction to this Work.

IT is good for Man to *draw near to God*, as the Pſalmiſt ſaith concerning himſelf, *Pſal. 73. ult.* This Gloſs put upon any thing, commends it unto Man; for naturally ſince the Fall there is ſo much left in Man, that he hath an inclination to that which is good; but when he cometh to particulars, here is the Miſtake, he ſeeks Light in the way of Darkneſs, and Happineſs in the way of Miſery, and Life in the way of Death, being hurried the contrary way by the violence of his impetuous Luſts. But yet there is a natu-

ral tendency in all Men to that which is good, (as ſome of the Heathen have obſerved) from the Principles of Nature, there remaining this general Foundation of Religion in all Men. Good hath a magnetick Force, and is of a drawing Nature, and anſwerable to the Diſcovery of Good or Evil in the Underſtanding, there is an Embracing or Averſation in the Will of Man, which is that part in the Soul of the Man that cleaveth unto Good diſcovered. It is good to draw near to God, who is *Summum Bonum*, the chiefeſt Good. The Goodneſs of a thing is the Reaſon why we deſire it. It is the Philoſophers Definition of Good, *That is Good which all things do deſire.* Now then, what is more deſirable is more excelling in Goodneſs, and what is chiefly deſirable is the chiefeſt Good. All Creatures do naturally deſire their chief Good, their Happineſs, their Perfection. And it is the Happineſs of Man to draw near to God, his Creator.

Bonum eſt quod omnia appetunt.

The Mind of a Chriſtian may ſometimes ſlip from God, and for a time be taken

taken up with other things, but it cannot long be kept from him, becauſe God is its Center; and it is as natural for a Spiritual Mind to move towards God, as for a Needle touched with the Loadſtone to point towards the North Pole. *I have ſet the Lord always before me*, ſaith *David*, Pſal. 16. 8. Where God hath no place in our Minds, we have no Intereſt in him. A pious and devout Man muſt be continually with God. If the hungry Man cannot forget to eat, nor the thirſty Man to drink, then cannot a Man forget God. Who lives under a continual ſence of the want of God, his Soul is ſtill breathing and panting after God. Love cauſeth an emiſſion of the Thoughts, it will not ſuffer him to dwell at home, but to be where it is beſt of all to be. There's a Neceſſity a Man ſhould mind what he moſt affecteth, and a Man that loveth God cannot live in a Courſe of Forgetfulneſs of God; either (as an holy Man noteth) Want brings him, or Love conſtrains him, or Chriſt draws him; and Chriſt will not be long from his; if their Hearts come not up to him, he will come into them; and if he be there, all is taken up with attending upon him.

SECT. II.

A Soliloquy at Waking.

HOw pretious are thy thoughts unto me, O God! how great is the Sum of them! &c. *When I awake, I am ſtill with thee,* Pſal. 139. 17, 18. *O God, thou art my God, early will I ſeek thee, my Soul thirſteth for thee, my Fleſh longeth for thee, in a dry and thirſty Land, where no Water is; To ſee thy Power and thy Glory, ſo as I have ſeen thee in the Sanctuary. Becauſe thy Loving-kindneſs is better than Life, my Lips ſhall praiſe thee. Thus will I bleſs thee while I live, I will lift up my hands in thy Name. My Soul ſhall be ſatisfied as with marrow and fatneſs, and my Mouth ſhall praiſe thee with joyful Lips; when I remember thee upon my Bed, and meditate on thee in the Night-watches. Becauſe thou haſt been my Help, therefore in the ſhadow of thy Wings will I rejoice. My Soul followeth hard after thee, thy right hand upholdeth me,* Pſal. 63. 1, to 9. *O God, my Heart is fixed; I will ſing and give praiſe, even with my Glory. Awake Pſal-*

tery

tery and Harp, I my ſelf will awake early; or in the Morning, [I will be up firſt, and raiſe the Morning out of its Bed, that I may come to the Celebration of thy Praiſes]; *Pſal.* 108. 1, 2. *My Soul waiteth for thee, O Lord, more than they that watch for the Morning, I ſay, more than they that watch for the Morning*, Pſal. 130, 6. [He waited for the Lord more than they that watch for the Morning] either (as one Expoſitor ſaith) more than they who in the Sanctuary of the Lord heedfully obſerv'd the Morning watch, that they might offer the Morning Sacrifice in due ſeaſon; or more than they that are appointed to keep watch all Night, do watch and long for the Morning, as another Expoſitor hath it.

SECT. III.

Directions how to begin the Day.

GIve GOD your firſt waking Thoughts: Suffer no Wordly Thought to enter, till God firſt come

in. *The First-fruits of the Mouth and of the Heart are to be offered unto God*, saith St. *Ambrose*. So all evil and vain thoughts either will not dare to intrude, or shall more easily be kept out. The Mind of Man is never idle, it will be always active, either about God or the World, Christ or Vanity, Good or Evil. It is always busied in thinking, devising, pondering, on somewhat or other. Therefore it is necessary, that first of all in the Morning we set our Minds to the Meditation of Divine and Heavenly Objects. How will the Devil busy himself in injecting Multitudes of other thoughts into your Minds, to divert your Minds from the sweet Meditation of God, if you give not God your waking thoughts? Multitudes of thoughts will run into your Minds, like People running to a Bull-baiting, or to see some strange Sight, but you must watch against them, and drive them away, as *Abraham* did the Fowls from his Sacrifice.

Primitiæ oris & cordis Deo offerendæ. Ambros. *in* Psal. 119.

2. Lift up your Hearts to God in a reverent manner, and give him thanks for

for the reſt of the Night paſt, that his Compaſſions have not failed you, but are renued every Morning, that even in the Night you have received an apparent Evidence of his Love, and whereas for your Sins committed the day before, God might even in the dead of Sleep have taken your Souls from you, and ſo have ſuddenly brought you to your account, bleſs him that it hath been his good pleaſure yet to ſpare you.

3. If God's Glory be dear unto you, you will or ought to begin every Day in this manner, before you do any thing, by offering to God's Glory what ye are about to do, ſetting before him premeditately the Actions of the enſuing Day, in this or the like manner,

My God, whatſoever I ſhall this day ſpeak or do, yea, whatſoever I ſhall think, I offer wholly to thee; theſe Prayers, theſe Meditations, theſe Alms, theſe Devotions, this Faſting, theſe Works, theſe Buſineſſes, theſe Actions, theſe my Affairs, I dedicate and conſecrate unto thee, nor deſire I any thing elſe, than what I ſhall perform this day may turn to thine Honour.

How ſweet is it in the beginning of the

the day, before a Man takes any new Matter in hand, to lift up his Heart to God, and to say thus within himself, Lord, I will undertake this or that Action by thy help, and for thee this day, for thee will I labour, I will think this for thee, for thee now will I hold my peace, and now I will speak for thy Honour and Glory; I will cast my self on thee for the following Day.

Use your selves constantly to this Course, that your Consciences may check you when you neglect it. Such a constant Course will keep off divers Temptations that may otherwise surprize you, and engage your Hearts to God for all the day following.

Sect. IV.

At the Dawning of the Day, and Rising of the Day-Star.

MEditate how the Gospel is *tanquam* φωσφόρος, as a Day-Star; and the Work of the Spirit *enlightning* the Mind, is as the dawning of the Day, or rising of the Day-star in the Heart of a Christian.

So

So St. *Peter* commends those to whom he writeth for making use of the Old Testament, (of the Truth whereof they were assured) in the mean time, until by a further Work of the Spirit of Illumination, their Hearts and Minds are more effectually instructed, and more strongly assured of the Truth of the Gospel of Christ. The Old Testament is as a Torch-light in a dark Room; the New Testament revealed by the Spirit is as the Dawning of the Day, or Rising of the Day-Star, in comparison of that Light which shall appear at Christ's second Coming, which shall be as the bright Rising of the Sun of Righteousness. 2 *Pet.* 1.19.

Consider, that as the Dawning of the Day is in respect of the Night, so is a Soul enlightned with the saving Knowledg of the Gospel to one in his natural Blindness. And,

First, If we compare such a Soul to those poor Creatures that want the outward Means of Knowledg, it is manifest; for these have no Light offered them, whereby to come to know God in a saving way; therefore in respect of

this Knowledg there is a meer Night of Ignorance among them. The Condition of thoſe that want the Means of Knowledge is plainly expreſſed by the Apoſtle, *Eph.* 4. 17, 18. where he ſheweth, that the *Gentiles walk in the Vanity of their minds, having the Underſtanding darkned, being alienated from the Life of God, through the Ignorance that is in them, becauſe of the blindneſs of their Heart.* Where you may conſider, that they are ſo far from having ſuch knowledge as doth guide them unto Life and Salvation, that they are alienated from the Life of God through the Ignorance that is in them. 1 *Cor.* 1. 21. It is ſaid, that the *World by wiſdom knew not God.* They had a kind of Wiſdom wherein many of them excelled, whereby they knew many Secrets of Nature, many Affairs of State and Government, *&c.* But all their Wiſdom for want of the Word did not teach them the right Knowledg of God in a ſaving way.

Conſider alſo, that as the Heathens that wanted the Word, ſo the Unregenerate, that live under the Miniſtery of the Word, do remain in darkneſs, the

Day

Day doth not dawn unto them, nor doth the Day-Star ariſe in their Hearts, or elſe, if the Day do dawn in their Brains, it is dark Night in their Hearts; if they do get ſome knowledg of the Goſpel, and Myſteries of Salvation, yet this Light doth not pierce ſo as to win them to the Love of that Truth and Light which appeareth unto them, and to ſubject their Hearts unto the Power of it.

Now in the Regenerate, the Goſpel being revealed to them by the Spirit, is as the dawning of the Day, and the riſing of the Day-Star in their Hearts, in compariſon of that Night of Blindneſs, which was in themſelves before Regeneration, and is yet in others that are unregenerate; for firſt, the Day dawns in their Underſtandings, and then the Day-Star ariſeth in their Hearts; then the Night begins to wear away, and the Day breaks and dawns upon them, then they begin to ſee what they could not ſee before, and to ſee that far more clearly and effectually, which they ſaw in ſome imperfect meaſure before. Now the Spirit having cauſed the Day to *dawn* in their Underſtandings, he proceedeth

alſo

alſo to enlighten the lower Region, and to cauſe the Day-Star to ariſe in their Hearts; as in the Night time, when the Sun is on the other ſide of the Earth, it ſhineth brightly, and enlightneth the Stars, as we ſee, yet the Body of the Earth being between the Sun and us, maketh it dark here below; ſo when the Spirit enlightens the Underſtanding of an unregenerate Man with the knowledge of the Goſpel, even at the ſame time there is a Body of Death in his heart, and a Maſs of ſinful Corruptions, which caſts a Shadow, and keeps the Heart and Affections in miſerable darkneſs. Now as every Coruption is a degree of Darkneſs, ſo every Grace is a Beam of heavenly Light; for God is Light, and every Grace is a Part of the Image and Likeneſs of God, and ſo is *Lumen de Lumine*, Light iſſuing from the Fountain of Light. Conſider what St. *Paul* ſaith to the faithful *Epheſians*, *Ye were ſometimes Darkneſs, but now ye are Light in the Lord*, their preſent Condition. *Ye were Darkneſs, dark all over*, dark Underſtandings, dark Judgments, dark Hearts and Affections; they had a dark

Ephes. 3. 8.

dark Vail of natural Blindneſs upon their Judgments, a dark Cloud of worldly and fleſhly Luſts and Corruptions upon their Hearts: but now they are *Light in the Lord*, lightſom Underſtandings, and lightſom Hearts and Affections.

SECT. V.

At the Breaking forth of the Light.

CONſider with thy ſelf, that there is a fourfold Light ſpoken of in Scripture, and that God is called *Pater Luminum*, the *Father of Lights*, James 1. 17.

1. There is *Lux materialis*, a material Light, that which God created in the beginning, and of which he made the Sun and Moon to be as Fountains and Veſſels, that with the Beams proceeding from them the World might be illuminated. Conſider, how God was the Father of this in the firſt place, *Gen.* 1. 3. *God ſaid, let there be Light, and there was Light. He commanded Light to ſhine out of Darkneſs*, ſaith the Apoſtle. And it

it is ſaid, *Gen.* 1. 15. *He ſet two Lights in the Firmament of Heaven, a greater Light to rule the Day, and a leſſer Light to rule the Night.*

2. There is *Lux naturalis*, that which we commonly call the Light of Nature, and it is that ſame knowledg and Conſcience that was at firſt planted in the Mind of Man, by which he was made able to diſtinguiſh between Good and Evil. Of this alſo God is the Father, it is he that hath created in us Underſtanding to diſcern, and Conſcience to bear witneſs of Good and Evil.

3. There is *Lux ſupernaturalis*, or *ſpiritualis*, that which we commonly call the *Light of Grace*, and from this there ariſe two Beams,

(1.) That which ſhines into our Hearts, to diſpel the darkneſs of Sin in us, of which I have ſpoken before. It is in this ſence that the Children of *God* are called the *Children of Light*, and the holy Converſation that they lead is ſaid to be a *walking in the Light*. Now of this alſo God is the Father; it is he that by his Spirit enlightens our Hearts with Grace, as I ſpake before.

(2.) There is a Light that ſhineth in

our

our hearts, to chear us with the aſſurance of God's Love and Favour: *Light is ſown to the Righteous, and joy to the upright in Heart*, Pſal. 27. 11. Light and Joy are ſown together in the ſame Furrow: Of this alſo God is the Father, it is he only that can make us to hear the voice of Joy and Gladneſs. So *David* prayeth, *Lord, do thou lift up the light of thy Countenance upon me.* The light of his Countenance, is the light of his Favour; where the light of his Favour ſhineth, no clouds of Affliction can darken our Joy; it will make our Hearts merrier than Corn and Wine.

4. There is *Lux immortalis*, or *Cœleſtis*, we may call it, *the Light of Glory*: It is that ſame Light which God dwells in, *the Light inacceſſible*, the Light that none can approach unto, 1 *Tim.* 6. 16. Yet that Light that God's Children ſhall one day dwell in alſo. Light we may call it, for it is where Darkneſs never made his Pavilion; a Light more glorious than the Sun or Moon: For it is where though no Sun ſhall be, yet where no Night ſhall be: *The Glory of God lightens that place, and the Lamb is the*

the Light of it, Rev. 21. 23. Now of this Light likewise God is the Father: He that Inhabits it, he Created it, and he hath prepared it to be an Habitation for his Saints, that as many as shall be Citizens of the *New Jerusalem*, may rest under the Glory of it. *The Sun shall be no more thy Light by Day* (saith the Prophet) *nor for brightness shall the Moon give light unto thee; but the Lord shall be unto thee the everlasting Light, and thy God thy Glory*, Isa. 60. 19.

Meditate also of the correspondence between Grace and Light,

1. The Light, ye know, doth *è Cœlo manare*, it floweth and breaketh out from the Heavens: So doth Grace too; it is derived and sent down from Heaven.

2. Light doth *tenebras fugare*, it doth dispel and drive away Darkness. So doth Grace too, dispel the darkness of Errour and Ignorance.

3. Light doth purge the Air from Mists and dark Fogs that choak it. So doth Grace purifie the Heart with

Acts 15. 9.

with the beams of it, from the corruption of Sin with which it is choaked and defiled.

4. Light quickens the Seeds that are ſown in the Earth, making them to ſpring and fructifie. So doth Grace always quicken the ſeed of God's Word when it is ſown in our minds: If that be not there, it withers and dies, but Grace makes it prolifical and fruitful.

5. Light doth *viſum delectare*, it pleaſeth the Eye-ſight. *Light is ſweet*, ſaith *Solomon*, &c. ſo Grace is pleaſant to an Eye that is ſpiritually enlightned. Even the Eyes of God himſelf are delighted with ſuch objects: For what be thoſe Beauties and Ornaments of the Spouſe, with which our Saviour Chriſt, in the Book of the *Canticles*, profeſſeth to be ſo much affected and raviſhed, as endowments of Grace in which the Spouſe excelled?

6. Light doth *Occulta manifeſtare*, manifeſt things that are hid. In the Dark there is no judging of Colours, but the Light makes all things manifeſt. So doth the light of Grace, it doth manifeſt thoſe things unto us, which before were hidden from us; eſpecially

two

two ſorts of things, *Dei miſericordiam, & noſtram indigentiam*: God's Mercies, and our own Wants. As for God's Mercies, without the light of Grace, we cannot judg of them as we ſhould do: Either we take no notice of them at all, or we aſcribe not the having them, to him from whom indeed we receive them. And as for our Wants, the more our Eyes are opened to ſee them, the more hath the light of Grace ſhined into our Hearts.

7. Light doth *Calorem generare*; where Light is it doth beget heat: So doth Grace in us likewiſe, it begets in us an heat of Zeal and fervent Charity: It enlightens us not with Knowledg only, but warms us with Zeal alſo, to make us contend for God's Truth, and for his Glory.

The conſideration hereof, ſhould teach us to love Grace, and to hate Sin: We naturally hate Darkneſs, and love Light. Darkneſs is a thing horrid and hateful to Nature; but woful is the condition of thoſe that love Darkneſs rather than Light, *John* 3. 19. it ſheweth that their deeds are evil: *And every one that doeth evil hateth the Light, neither cometh*

cometh to the Light, leſt his deeds ſhould be reproved: Like Owls and Bats, they ſhun the Light, for Light is a diſcovering thing.

SECT. XVI.

At the ſpringing of the Day, or riſing of the Sun.

HEre conſider, that Chriſt in his coming into the World, was as the Day-ſpring from on high, or the ſpringing or riſing of the Sun from on high, *Luke* 1. 78. Conſider how his coming is moſt fitly compared to a Day-ſpring, or to the riſing of the Sun, in divers reſpects.

1. The Sun doth (as it were) iſſue out of the Night, as appeareth to our Eyes: He ſeemeth to ſpring out of the womb of Darkneſs: The riſing of the Sun followeth the darkneſs of the Night. So our bleſſed Saviour at his coming, did ſeem (as it were) to ſpring out of Darkneſs; he lay hid before under the Veil; he was covered with Shadows, Types, Ceremonies, Myſtical Repre-

Repreſentations, Dark Figures, *&c.* yea, the Prophecies which did bear witneſs of him had much darkneſs in them, though they were ſo clear, that they ſhewed the way to Chriſt unto all the Faithful: Yet the Light was but dim, in compariſon of that which followed. And at that time eſpecially there was much darkneſs overſpreading the Face of the Church, even about the time of our Saviours coming. Then was that true which is ſpoken, *Pſal.* 47. 9. *We ſee not our Signs, there is no more any Prophet, neither is there among us, any that knoweth how long.* And beſides the want of this Light, there were ſpecial cauſes of darkneſs, *viz.* blind Guides: For ſuch our Saviour himſelf charged the Phariſees to be, who ſat in *Moſes*'s *Chair*; and being blind and ignorant themſelves, took upon them to lead the blind, and inſtruct the Ignorant, and ſo no marvel, though both ſtumbled in the dark, and fell into the Ditch; and ignorance in theſe bred Errours in the People, and cauſed an increaſe of Darkneſs.

But now conſider, That Chriſt was not ſent for the ſalvation of the *Jews* only, but of other Nations alſo; and

ſo

ſo conſider what darkneſs was on the World in general. The Nations of the World were all Regions of darkneſs, and of the Shadow of Death; and St. *Paul* calls thoſe Ages *Sæcula tenebrarum*, Ages of Darkneſs. Even the learned *Athenians* worſhipped God as a Stranger, and their Altar had this Inſcription, *To the unknown God.* Now out of this Darkneſs (as it were) the Day-ſpring iſſued, Chriſt came and manifeſted himſelf to the World.

2. The Day-ſpring, or Riſing of the Sun, removeth the Darkneſs, ſo Chriſt manifeſted in the Fleſh did chaſe away that Darkneſs, which was upon the face of the World, and ſoon after Chriſt's coming there was ſuch an Alteration, as if there had been a new World created, as it is expreſſed of the Land of *Nephtali* and *Zabulon*, ſo the like Change was alſo in many parts of the World, *The Land of* Zabulon, *and the Land of* Nephtali, *by the way of the Sea beyond* Jordan, Galilee *of the* Gentiles; *The People which ſate in darkneſs, ſaw great light; and unto them which ſate in the Region and Shadow of Death, is Light ſprung up.*, Mat. 4. 15,

4. 15, 16. Thus it might be ſaid of the World in general.

The Day-ſpring or Sun-riſing is beautiful and glorious. *Pſal.* 19. 5. *David* compares the Sun at his riſing to a Bridegroom coming forth of his Chamber with all his Ornaments. Chriſt's manifeſtation to the World was glorious, and full of heavenly Beauty and Majeſty. Many glorious things appeared in him at his Birth, and in his Life many Miracles, Signs and Wonders; and among other things, the Beauty of his perfect Holineſs and Righteouſneſs was ſuch, that even the malicious Eye of his Adverſaries could ſee no ſpot or blemiſh in it: but eſpecially in that more glorious manifeſtation at his Reſurrection and Aſcenſion, and ſending down the Holy Ghoſt, by whom his Apoſtles were led abroad to carry the Light up and down in the World, his Beauty, Excellency, and Glory did appear.

4. The Day-ſpring, or Sun riſing yeildeth ſpecial Refreſhment to the Creatures, Men, Beaſts, Birds, *&c.* So the Coming of Chriſt yeilded ſpecial Comfort and Refreſhment to the People of God, yea, and to thoſe who formerly were

were not the People of God, *Hoſ.* 1. 10. Many poor Gentiles after a tedious Night of many hundred years of woful Darkneſs and Blindneſs, were now moſt ſweetly refreſhed by the manifeſtation of Chriſt, as a glorious Day-ſpring, and a moſt bleſſed Sun of Righteouſneſs ariſing with healing in his Wings, whereby they ſaw the way of Peace, and the means of Reconciliation with God, and everlaſting Salvation by the Remiſſion of their Sins in the Blood of Chriſt.

5. Conſider, that the Day-ſpring or Sun riſing is a Cauſe of Health. The Night is cold and moiſt, and for want of heat to purge the Air, is the Cauſe of many thick Fogs and Vapours; but the Sun ariſing cleanſeth the Air, and overcometh thoſe foggy Vapours. So conſider what is ſaid of Chriſt, that he being the Sun of Righteouſneſs, ſhould ariſe with healing in his Wings, diſpelling thoſe unwholſom Vapours, which the Devil, the Prince of Darkneſs, had raiſed to poiſon the Souls of Men and Women. This Sun of Righteouſneſs did by the Sovereign Balm of his moſt precious Blood cure the Wounds of Guiltineſs which were upon their Conſciences,

ſciences, and by the precious Sun-beams of his Spirit did heal them of thoſe Corruptions, and Soul-ſickneſſes, giving them Spiritual Health, even the Spirit of Love and Power, and of a ſound Mind.

6. The Day-ſpring, or Sun-riſing, calleth Men out of their Beds, and rouzeth them from their Sleep: ſo Chriſt by his manifeſtation unto the World doth call Men from ſleeping in Sin, to awake unto Repentance unto Righteouſneſs. This St. *Paul* ſheweth plainly, *Acts* 17. 30, &c. *The times of this Ignorance God winked at, but now commandeth all Men every where to repent.* That Night-time, which was before the Day-ſpring, and coming of Chriſt, *God winked at, but now commandeth all Men every where to repent.* It was the time of Sleep, and God ſuffered the World to lie ſleeping and ſnorting in Sin and Wickedneſs, he winked at them, and awaked them not; but now he calleth upon to awake, that is, to repent, now it is Day, the Night is paſt; yea, ſaith he, *he commandeth all men every where.* The Lord ſent his Meſſengers from Nation to Nation, from City to City, to awake the World

World at the Day-ſpring, and at the riſing of the Sun of Righteouſneſs.

7. The Day-ſpring, or Sun-riſing, giveth Men light, and ſheweth them both how to walk and work: *He is that Light which enlightneth every one that cometh into the World*, John 12. 35, 36. Then Jeſus ſaid unto them, *Yet a little while is the Light with you, walk while ye have the Light, leſt darkneſs come upon you; for he that walketh in darkneſs, knoweth not whither he goeth. While ye have the Light, believe in the Light, that you may be Children of the Light.* Chriſt's coming ſheweth the way wherein we muſt go, if we will be ſaved. The World for want of this Light, groped, and loſt the way to true Happineſs.

8. The Day-ſpring, and Sun-riſing, doth cauſe thoſe things that are harmful to hide themſelves. The wild ravening Beaſts that prey upon others, uſe to get to their Caves and Coverts, at the Sun-riſing, ſhunning the light. Thieves and Murtherers, which in the Night, uſe to break through and ſteal, do retire themſelves, and refrain at the riſing of the Sun. So at the coming of Chriſt, *Herod* and his company were troubled,

and all *Jeruſalem* with him. The *Scribes* and *Phariſees* were troubled, and the Devil himſelf eſpecially, that Prince of Darkneſs, and that great Worker of the works of darkneſs was troubled, and cried out, *Art thou come to Torment us before the time?*

9. The Day-ſpring, or Sun-riſing is welcome to thoſe who are well buſied, and diligently walk in an honeſt Courſe of Life. So the coming of Chriſt as a Day-ſpring, and Sun of Righteouſneſs, was very welcome to thoſe that walked uprightly before the Lord; it was the time which they had long looked for, more than they that watch for the Morning: Therefore their Eyes were upon this Day-ſpring. So *Zechary*, *Elizabeth*, *Joſeph*, *Simeon*, *Anna*, the Godly Shepherds, and the reſt, flocked about our Saviour, like a company in the dark about a Torch, or Candle: Yea, the Wiſe Men of the Eaſt, by a leſſer light, were brought to this great Light, by the light of a little Star were conducted to Chriſt, the great Light of the World, *John* 8. 12. *I am* (ſaith he) *the Light of the World; he that followeth me ſhall not walk in Darkneſs, but ſhall have the light of Life.* II. *Me-*

II. *Meditate how his ſecond and glorious Coming ſhall be like the Day-ſpring, or Sun-riſing.*

1. Meditate on the brightneſs and glory of that Day, which ſhall ſpring (as it were) out of Darkneſs. What darkneſs poſſeſſeth the World at this Day, in compariſon of the Light of that great and glorious Day? How great and groſs is the Ignorance of Men in compariſon of the knowledg which then ſhall be revealed? How many things now lie hidden, like things covered in Darkneſs? How many things, concerning the Myſtery of Chriſt, are yet unknown, and many things imperfectly known? How many reaſons of things that fall out in the World, are now hidden from Men? How many ſecrets are there in the ways of God's Providence, and his dealings with the World, and with his Church, which in this Night-time of blindneſs and darkneſs we cannot ſee? Yea, how little do we ſee of the Excellency of Chriſt, of the beauty of Heavenly Things, and of the Glory of his Kingdom? Theſe are dark Times, and

little of these things is discovered. Yea, how little do Men see into the Vanity, Vileness of Earthly things? Who seeth the exceeding sinfulness of Sin, and odiousness of it? How many secret sins are now committed every hour, which are hid in darkness? These are Times of darkness which now we live in before the last coming of Christ.

2. Consider, That Christ's last coming like a Day-spring, shall remove this darkness of the World, and lay open things that were hidden, and dispel all the dark Clouds that now hide the Light from us: It shall remove the Ignorance of heavenly things from the minds of Men; Christ himself shall be the Light of that Day. Then the things which are now imperfectly, shall then be perfectly known; then shall the Saints put away childish things, imperfect beginnings of Heavenly Knowledg, and shall have the understandings of Men in them; a perfection of Light, not seeing through a Glass darkly, but Face to Face. How clearly shall the light of that Day shew unto the Saints, the Beauty and Glory of Christ, and represent him to his Church as a most glorious

ous Bridegroom? Consider how that Day shall declare the equity of all the Lord's proceedings in dealing with his Creatures? How shall it cause all doubting and objections against it to vanish as a Mist? How shall it lay open the folly and vanity of Men, in cleaving to the things of this World, and in following their Lusts? How evidently shall it make it appear, that the Godly have chosen the better part; that they were truly wise that preferred the Gospel of Christ, the Glory of Christ, yea, the Reproach of Christ, above the pleasures of Sin, or the greatest things in the World? How shall this Day set forth all secrets in the clear Light? How shall all Sins not washt away by true Repentance, be set before the eye of the World? How then shall the Righteousness of the Upright be brought forth, after it hath been many years hidden by Slanders and false Accusations? How shall all their works of Faith, all their labours of Love, and all the fruits of the Spirit be laid open and manifested? There are no false lights that can have any place at that Day, to make bad Wares seem better, every thing shall

thenappear as it is. O my Soul! how ſhouldſt thou labour in thy moſt ſecret places, and in thy moſt ſecret thoughts, to bear in mind the light of that great Day, when Chriſt ſhall appear as a Day-ſpring unto the World! Will theſe thoughts which I cheriſh in my Heart, theſe Affections, theſe Words, theſe Deeds, be able to abide the great light of that Day, when Chriſt ſhall come? Are they ſuch as may be preſented with boldneſs before the Face of Chriſt, and offered to the view of the holieſt Angels and Saints in Heaven, and be brought to the open Light, when the Son of Righteouſneſs ſhall ſhine in his Strength?

3. Conſider, That Chriſt's ſecond coming ſhall be in Power and great Glory. Matth. 24. 30. *The Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Arch-angel, and with the Trump of God.* 1 Theſſ. 4. 16. *He ſhall ſit on the right Hand of Power, and come in the Clouds of Heaven.* Mat. 26. 63. *He ſhall come in the Glory of his Father, with his Angels*, Mat. 16. 27. The glory of the Sun, Moon, and Stars, when they ſhine moſt glorioufly, is nothing

thing to this Glory of Christ, which at that Day he shall shew forth to the World. O my Soul! labour now to behold his Beauty, and Glory in the Spirit by Faith, and by that glimpse raise thy thoughts to consider of that height and brightness of Glory, wherein Christ shall shew himself at that Day; and how thine Eye, and thy Soul shall be filled with a most sweet delight in his perfect Beauty and Glory. Could our Hearts be throughly taken up with Christ's Glory at that great Day, it would be a means to mortifie our fond desires towards these things, wherewith our fleshly Eyes or Hearts, are apt to be ensnared. It would greatly support us under Afflictions. What, should not I suffer with patience, who look to see the Beauty and Glory of Christ at the last Day? Yea, to see the glorious Face of Christ turned to me in love, might I not pass through Troubles, Prisons, Famine, Nakedness, Banishment, Fire, Sword, any thing, in hope to behold the Beauty and Glory of Christ, and to enjoy the light of his Countenance for ever, when he shall come as a Day-spring from on High?

4. Consider how Christ at his second coming, shall most sweetly refresh all those which throughout the World belong unto him; he shall give them everlasting rest from all their Labours, which here they have undergone; everlasting peace from all Cares, and Conflicts with the World, the Flesh, and the Devil, freedom from all Troubles, deliverance from all Persecutions; when many millions of Souls shall throng about him, and appear in his sight; being such as have believed him, and cleaved to him in sincerity: Some of them having been sawn asunder, burnt to ashes, some slain with the Sword, some kept in Bonds and Irons; some mocked, some scourged, some driven out of House and Home, and spoiled of their Goods, tossed to and fro, persecuted from City to City, some destitute, afflicted, tormented, for his Name-sake; he shall sweetly ease and refresh them as a Day-spring, when they shall appear before him. And for those of his Saints that have been burdened with much Sickness, painful Diseases, with Poverty and outward Wants, not having whereon to lay their Heads, nor wherewith

to

to fill their Bellies; to them ſhall he give to drink of the full River of his Pleaſures, yea, he himſelf ſhall be their Refreſhment, and they ſhall ſo fully enjoy him, that they ſhall need nothing which may make them truly and perfectly happy.

5. Conſider, That Chriſt as a Day-ſpring at his ſecond coming, ſhall Cure all the Sickneſſes both of the Souls and Bodies of his. He ſhall deliver the very brute Creatures from the Bondage of Corruption. Rom. 8. 19. *For the earneſt expectation of the Creature, waiteth for the manifeſtation of the Sons of God; for the Creature it ſelf was made ſubject unto Vanity,* &c. Ver. 21. *The Creature it ſelf alſo ſhall be delivered from the bondage of Corruption, into the glorious Liberty of the Sons of God: For we know, that the whole Creation groaneth, and travelleth in pain until now.* Where you ſee, that the whole World is ſick and diſeaſed, by reaſon of the Sin of Man, it is pained, and groaneth as a Woman in Travel, longing for the time of Deliverance; and that is the time of Chriſt's coming, when this Day-ſpring ſhall appear from on high. An univerſal Cor-

ruption, and (as it were) Contagion, hath overſpread and ſeized upon the whole body of Nature, and all the Limbs; the whole World, and all its parts, and all the Creatures in it, and that by reaſon of the Sin of Man: Now Chriſt's coming ſhall refine all the Creation, and ſhall ſet up a new Heaven, and a new Earth, wherein dwelleth Righteouſneſs. The Beaſts, Birds, Fiſhes, the Corn, the Fruit of the Vine, *&c.* ſhall no longer be abuſed to Gluttony, Drunkenneſs, and Epicuriſm, and to be as Fuel to cheriſh the flame of unclean Luſts. The wedg of Gold, or bag of Silver, ſhall no longer be defiled, ſo as to be made an Idol to the diſhonour of its Maker, to carry away the Heart from him: Other Metals and Minerals ſhall be no longer defiled ſo, as to be turned into Inſtruments of Death and Cruelty, and to be ſtained with Innocent Blood: Other Creatures ſhall not be abuſed ſo, as to ſet forth the Pride of Vain Men and Women. Chriſt ſhall heal the Sickneſs and Corruptions of the World, and free it from the bondage of Corruption; his coming ſhall heal the World, much more

ſhall

ſhall it heal all the Infirmities of his Members. At the laſt Day the Lord at his coming will heal the Sick, and Diſeaſed; give ſight to the Blind, ſtrength to the Lame and Weak; hearing to the Deaf, beauty to the Deformed; yea, he ſhall cure them of Death and Mortality it ſelf; Death ſhall no more hang about them, nor have to do with them: Much more ſhall his ſecond coming bring perfect and perpetual health to their Souls; Sin ſhall then be fully Cured, and thē Soul ſhall be made altogether ſound; and no Sin ſhall pain the Soul with the remembrance of it, nor afflict it with fear of Puniſhment: And ſence of Guiltineſs ſhall be taken away, as if Man had continued as holy as the Angels, and had always kept his firſt Eſtate.

6. Conſider, That this Day-ſpring at his ſecond coming, ſhall awaken all that ſleep in the Graves, and in the Sea,, and in all places whatſoever; all the Dead, from *Adam* to the laſt Day, all that lie ſleeping in their Graves from one end of the World to the other, ſhall be awakned. All Kings and Princes, and other great Men, who ſhall be found

ſound ſleeping in their ſumptuous Tombs and Monuments, and all that are buried any where: The Trump ſhall ſound, and the Dead of all ſorts, degrees, Ages, Nations, ſhall awake, live, ariſe, and come before the Son of God coming in his Glory. O the wonderful Change that ſhall be at that Day-ſpring! When thoſe Eyes that have been ſhut up ſo many hundred Years ſhall be opened, and thoſe Bodies that have been long buried in a ſilent Grave, and covered with the darkneſs of death, ſhall be brought forth into the Light of the great and glorious Day. O my Soul! awake thou beforehand, that then I may awake full of Joy and Comfort, and be ſatisfied with the Image of my deareſt Saviour, and lift up my Head to behold my moſt glorious Redeemer, and the bright and bleſſed Day of my full Redemption. The Angels Trumpet ſhall then awaken the moſt ſecure Conſcience, that ever compoſed it ſelf to ſleep in Sin, yea, then all their ſins will awake with their awakened Conſcience, and rage fiercely againſt their Souls. Awake then, O Sinner, to Repentance; awake to Holineſs, and Righ-

Righteouſneſs, that thy Conſcience may be at peace with him, and thy ſins may be aboliſhed for ever, that Chriſt may not find thee ſleeping at his coming.

7. As the Sun at his riſing, cauſeth harmful Creatures to hide their Heads; ſo this laſt coming of Chriſt is grievous to the Wicked; it will make them to call to the Mountains to fall upon them, and upon the Hills to cover them from the Wrath of the Lamb, and from the Preſence of him that ſitteth upon the Throne; then they would be glad to hide their Heads in the center of the Earth, when the Light of this Day-ſpring ſhall appear. O my Soul! do thou now caſt off the works of darkneſs, and then the Light of that Glorious day ſhall not be grievous unto thee, which none of the Children of darkneſs can behold without confuſion of Face.

8. Conſider how welcome the ſecond coming of Chriſt will be to the Godly. The Faithful are deſcribed by this Property, that *they love his Appearing.* It is ſaid, That *every one is a Friend to him that giveth Gifts.* Oh! how welcome ſhall Chriſt be to all the Faithful, when he cometh with both his Hands full of

rich

rich and precious Gifts, ſuch as ſurpaſs the thoughts and underſtanding of Man: When Chriſt cometh to beſtow a Crown of Immortal Glory, an everlaſting Kingdom; Oh! what Heir of the Kingdom would not with a glad Heart bid him welcome? But chiefly, Chriſt ſhall be welcome to them in reſpect of himſelf, for then they ſhall ſee him as he is. Conſider, what a bleſſed ſight will this be, O my Soul, to ſee thy dear Saviour, who hath died for thee, loved thee, and waſhed thee with his own Blood, to ſee him now ſo Glorious: To ſee him on the Throne, who was nailed to the Croſs; to ſee him Reigning and Judging, who was Judged and Condemned; to ſee him moſt Bleſſed, who was made a Curſe; to ſee his Righteouſneſs ſhine forth to all the World, who was numbred among Tranſgreſſors, to ſee him in ſuch excellent Majeſty, and fulneſs of Glory, this will be moſt welcome. Oh! how bleſſed is the condition of that Soul, who being fitted for Chriſt, hath a longing deſire of his coming, and can from his Heart ſay, *Come Lord Jeſus, come quickly.*

9. As

9. As the Day-ſpring ſheweth Man his work and his way, ſo the glorious coming of Chriſt ſhall ſhew unto the World which way they have gone, and to what iſſue their way and works are come. Many now do imagine, that they go the way of Salvation, and the way of Life, and that they ſhall have Peace, and will not be convinced otherwiſe by the Word: But this Day ſhall declare it; it ſhall ſhew, that many ſuch have trodden the Path of deſtruction, and have been going down to the Chambers of death; yea, now the end and iſſue of all will appear to be Death, and Condemnation; on this Day the Lord will ſhew, who is Righteous, and who is Wicked; he will ſhew by the Light of that Day, who are Wheat, and who are Tares; which are for the Fire, and which are for the Gardner; which are for the right Hand, and which for the left.

SECT.

SECT. VII.

Whilſt thou art yet lying in thy Bed.

REmember that Almighty God is about thy Bed, and that he obſerves all the ſecret thoughts and workings of thy Heart: *Commune with thy Heart upon thy Bed*, Pſal. 4. 4. Conſider, That we lie in our Beds, as it were within our Graves; and the Sheets between which we lie, may put us in mind of our Winding-ſheet. It is good to remember God upon our Beds, as *David*'s practice was, and the Law of God was his Meditation by night as well as by day. When he meditated on God in the night Watches, he was as one ſatisfied with Marrow and Fatneſs, *Pſal.* 63. 5. Meditation and Prayer may beſt be practiſed, when we are freeſt from diſturbance, in the Night, or upon our Beds after we awake, no Body then is troubleſome to us; then we have a greater freedom and tranquillity of our Thoughts, when we are not moleſted with

Chryſoſt. in Gen. *Hom.* 3.

with Buſineſs, when there is none that can hinder us from having acceſs to God, when our mind knitting it ſelf together, is able diligently to make reference of all to the Phyſician of Souls. At midnight *Paul* and *Silas* prayed and ſang Praiſes unto God, being thruſt into an inner Priſon, having their Feet made faſt in the Stocks, *Acts* 16.24,25. *Behold, the Doctor of the World* (ſaith Chryſoſtom) *faſt in Priſon, praying notwithſtanding at midnight with* Silas. Neither the renting of their Clothes, nor their Stripes and Bonds, could hinder them from it, nay, they did ſo much the more ſhew their fervency toward the Lord. *I have remembred thy Name, O Lord, in the night*, ſaith *David*, Pſal. 119. 55. The Night preſents us with many opportunities of deeper Meditation. *We more ſincerely in the Night-time, and upon our Beds, do bethink our ſelves*, ſaith St. *Ambroſe*.

Ambroſ. de bono Mortis. *p.* 245.

Beware of plotting ill deſigns upon your Beds. It is ſaid of the Wicked man, that he deviſeth miſchief upon his Bed, *Pſal.* 36. 4. he there employs his time of reſt, and freedom from buſineſs,

to

to deviſe wicked acts, to execute the next day. Take heed of abuſing your Beds to ſatisfie your Luſts, and to draw others unto Adultery and Wantonneſs. Remember, that the Bed undefiled is honourable, *but Whoremongers and Adulterers, God will judg.*

SECT. VIII.

When thou riſeſt out of thy Bed in the Morning.

THink then how Almighty God can as eaſily raiſe thee out of the Grave in the morning of the Reſurrection, from the ſleep and bed of death, as he hath awakened thee in thy Bed, and raiſed thee up in health and ſafety this Morning: When the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the Voice of the Arch-Angel, and the Trump of God, the ſound of this Trumpet ſhall be heard over all parts of the World, and with this Trumpet ſhall he ſummon all Nations to come to the general Judgement.

This is that fearful Voice, whereof Saint

Saint *Hierom* ſpeaketh, ſaying, *Whether I eat or drink, or whatſoever I do, I ſeem always to hear that Voice ſounding in mine Ears, Ariſe ye Dead, and come to Judgment.*

Oh! Who ſhall appeal from this Summons? Who ſhall be able to avoid this Judgment? Whoſe Heart ſhall not quake and tremble at the ſound of this terrible Voice? This Voice ſhall take from death all her Spoils, and cauſe her to reſtore again all that ſhe hath taken from the World. *The Sea ſhall give up the Dead which are in it: and Death and Hell deliver up the Dead which are in them,* Rev. 20. 13.

Think with thy ſelf, O Chriſtian, when thou art riſing out of thy Bed, what a wonderful ſight that ſhall be, to ſee the Sea and the Earth bring forth in all parts ſuch variety of Bodies, and to behold ſo many huge Armies riſing out of their Beds of death and darkneſs, and ſo many ſorts of diverſities of Nations and People gathered and aſſembled together: To ſee the moſt mighty Princes, and moſt puiſſant Potentates of the Earth, raiſed out of their Tombs, and appearing with another manner of habit

habit and behaviour, and with other kind of thoughts, much differing from those that they had in this Life.

Think then with thy self, that all the Children of *Adam* shall meet together, every one to give up an account of his own Life, and to be judged according to his Works; yet shall there be a great difference between the Just and the Unjust, at the day of Resurrection: Some shall rise to everlasting Life and Glory, and some to Shame and everlasting Contempt, *Dan.* 12. 2.

Consider what a joyful meeting there will be of the Souls and Bodies of the Just at the general Resurrection. With what joy shall the Soul then embrace the Body? And (as it were) say thus unto it: O my Body, and faithful Companion, that hast holpen me in obtaining this glorious Crown, that hast so often Fasted, Watched, and Prayed, that hast suffered with me the necessities of Poverty, the cross of Afflictions, the reproaches and contradictions of reviling Tongues? How often hast thou stript thy self of thine own Raiment, to cloth the Naked? How often hast thou denied thy self, renoun-

ced

ced thine own right and title, being unwilling to break Peace, and be at Variance with thy Neighbour? Wherefore it is meet, that thou ſhouldſt now be partaker with me of this my Glory, as thou haſt been my Companion in all my Labours and Sufferings.

Think alſo with thy ſelf, of the grievous and woful meeting of the Souls and Bodies of the Wicked, at the day of their Reſurrection. The Soul of ſuch an one ſhall then ſay to his vile Body: O curſed Body, the cauſe of my woe and miſery: Now I take thee no more for my Companion, but mine Enemy: Now art thou no more my Helper, but my Perſecutor. O curſed Taſte, how dearly now do I pay for thy delicates, and delights! O ſtinking Fleſh, how have I by yielding to thy Luſts and Pleaſures, plunged my ſelf into theſe endleſs Torments! Is this the Body that ſcarce muſt touch the Ground, that would not endure the Wind to blow upon it, that Body which I ſpent ſo much time in Dreſſing and Adorning it. Is this the Fleſh which I ſo often glutted and pampered? Were theſe the delights of this Body, for which I caſt

away

away my ſelf? Was it for this ſtinking Dung-hill, that I have loſt for ever the Kingdom of Heaven? O ye infernal Furies, riſe up now againſt me, and tear me in pieces! Curſed be the day of my unfortunate Birth, ſeeing for a few ſhort Pleaſures, I muſt ſuffer everlaſting Torments.

Theſe, and other more deſperate words thou mayſt think (Chriſtian Reader) ſhall the miſerable Soul ſpeak unto that Body, which ſhe loved ſo exceedingly in this Tranſitory Life. I will ſet down the words of a Devout Man, in this kind. Tell me, O miſerable Soul, why doſt thou now ſo much abhor that thing which heretofore thou lovedſt ſo well? Is not this Fleſh thy dearly beloved? Is not this thy Belly which thou madeſt thy God? Is not this the Face which thou didſt keep ſo charily from Wind and Sun? Is not this the Viſage which thou didſt paint with ſo many Artificial Colours? Are not theſe the Arms and Fingers which gliſtered with Rings of Gold, Bracelets, and Diamonds? Is not this the Body, for whoſe ſake ſearch was made both by Sea and Land, to furniſh

niſh a Table for it, with all dilicate and dainty Diſhes? To have a ſoft and ſtately Bed, to procure curious and ſumptuous Garments? Who hath now ſo changed thine Affections? who hath now made thy Body to appear ſo horrible and deformed, which before ſeemed ſo amiable and beautiful?

Bleſſed and holy is he that hath part in the firſt Reſurrection; on ſuch the ſecond Death hath no power, Rev. 20. 6.

SECT. IX.

When thou art ſluggiſh, and loth to riſe out of thy Bed in the Morning.

THink then with thy ſelf, O Chriſtian, that thou heareſt the Voice of Chriſt calling to thee, as ſometimes to his Spouſe, *Cant.* 2. 10. *Riſe up my Love, my fair One, and come away.* Conſider what Saint *Paul* ſaith to the *Romans*. *It is high time to awake out of ſleep.* Rom. 13. 11. *Awake unto Righteouſneſs, and ſin not*, 1 Cor. 15. 34. It is not enough that ye affect Righteouſneſs, and to have

have the Heart bent toward it in ſome ſort, but you muſt awake to it; as Mens Spirits are freſh and renewed, and made more quick and active, when they awake out of ſleep, awaken and quicken your Souls to Righteouſneſs and Holineſs, as if you were to begin the work again, that ſo your Spirits may be freſh, and your Hearts active and lively in the Service of God.

See how *David* ſtirreth up himſelf. *Awake Pſaltery and Harp; I my ſelf will awake early.* [Awake Pſaltery and Harp.] Doth *David* ſpeak to theſe dead Inſtruments? Doth he not rather ſpeak to his own Affections, that they might be awakned, and quickned, to make Melody to the Lord in his Heart, whilſt he played with his Hand upon the Pſaltery and Harp. He knew, the Harp though never ſo well tuned and managed, would make but dull and flat Muſick in the Ears of the Living God, if the Heart were not tuned, and the Affections ſtirred up and quickned. Raiſe up thy Heart to God, and the love of the World will little prevail with it, the more able ſhalt thou be to diſcern the excellency of Heavenly Things.

Things. This is a ſpecial Help againſt Temptation, and a means to prevent it; and hereby thou ſhalt be fitted for a more free Communion with the Lord, and the more able ſhalt thou be to feel the Power of God in his Ordinances, and ſhalt abound in every good Work, and ſhalt find great delight in the Service of God.

SECT. IX.

When thou art putting on thy Clothes.

1. CONſider, that our firſt Parents in Innocency had no Garments. A Garment is both the Cover and the Witneſs of Man's Perfidiouſneſs and Treachery againſt God his Creator. The Innocency of our firſt Parents was then a Garment to them; as they were without cloathing, ſo they wanted no cloathing; they were naked, and knew not that they were naked; but after they had ſinned, their

Veſtimentum eſt primæ hominis contrà Deum perfidiæ tegumentum & teſtimonium, cum antèà homo nudus fuerit. Buxtorf.

their Sin made them ſenſible of their Nakedneſs, and they made them Aprons of Leaves, ſeeking to hide that from their Eyes, which did diſpleaſe their Souls, and not being able to ſhun themſelves, they endeavoured to cover themſelves. But God himſelf, who was indulgent to them, cut out their firſt Sute, and cloathed them with the Skins of Beaſts. This is one uſe of Apparel, namely, to cover our Nakedneſs, and to hide our Body, which began to be ſhameful, when it ceaſed to be innocent.

The ſecond Uſe of Apparel is to ſhelter us from the Injury of the Seaſons, and to free our Bodies from the rigour of the Elements; for Man no ſooner violated God's Commandment, but all the Creatures rebelled againſt him; and thoſe four Bodies, whereof all our Bodies are compoſed, declared War one againſt another to afflict us, and breaking the Bounds which Nature had preſcribed them, intrencht one upon another, to the end their Diviſion might be our Puniſhment. Now Man was bound to make him clothes, he hunted wild Beaſts, and clothed himſelf with their Skins,

and

and robbed his Subjects, that he might defend himself against his Enemies; and learn'd to his cost, that no *Apparel* is *proof* for all seasons, but that of Innocency. Here then let every Man see his own Fault in his Apparel, which is a sensible Token of his Disobedience; and would he govern himself by Reason, he would (as it were) chastise his Body as oft as he puts on his Clothes. And yet many now seem to have a design to outbrave Divine Justice, to glory in its Punishments, to make that serve for their Glory, which ought to serve for their shame. *Adam* was never so ashamed as when he was forced to cloath himself, the Skins he wore were the Apparel of a Penitent; he never cloathed himself, but he bewailed his Innocency; and when cold Weather made him put on more Clothes, he considered how the Irregularity of the Seasons was the Punishment of his Sin.

His Wife knew not as yet the Art of trimming and decking her self; all

In sordibus agebat Eva, *ipsam se circumstrens lugentem & pœnitentem, ignominiam primi delicti, & Invidiam perditionis humanæ omni satisfactionis habitu expiabat.* Tertul. *de habitu Mulier.*

her Daughters Eloquence could not perſwade her, that that which was a Puniſhment of her Diſobedience ſhould add unto her Beauty. If thy Clothes or Ornaments are commendable, the Praiſe is rather due to thoſe that made them, than to thoſe that wear them. Whoſoever prides himſelf in a Sute of Apparel, intrencheth upon his Tailor's right; and who values himſelf the more for the Stuff or Silk that he wears, injures the Worms that ſpun it, or the Workmen that wrought it. *Our Glory ought to be within us*, (ſaith *Seneca*); and we ought not to be proud of a thing which we forgo as oft as we put off our Clothes.

In homine laudandum quod ipſius eſt Seneca.

2. When you are putting on your Clothes upon your Bodies, let this put you in mind of putting on Chriſt, as St. *Paul* exhorteth, *Rom.* 13. *ult.* Put on Chriſt by Faith in Juſtification for Righteouſneſs, for he is *made unto us of God, wiſdom and Righteouſneſs. As many as have been baptized into Chriſt, they have* [thus] *put on Chriſt*, Gal. 3. 27. This is our beſt Clothing, even our Wedding-Garment. *Iſa.* 61. 10. *I will greatly rejoice*

joyce in the Lord, my Soul ſhall be joyful in my God, for he hath clothed me with the Garment of Salvation; he hath covered me with the Robes of Righteouſneſs, as a Bridegroom decks himſelf with Ornaments, and as a Bride arrayeth her ſelf with her Jewels. Happy are they who are thus cloathed, for they ſhall never be found Naked.

3. When you are putting off your old Clothes, ſee that ye put off the Old Man with all his Works, *Col.* 3. 9. *That ye put off concerning the former converſation the Old Man, which is corrupt according to the deceitful luſts.* Look Ephes. 4. 22, 24. as it is in Apparel, we muſt firſt put off an old Sute, before we can draw on a New; ſo here, we muſt put off the Old Man, that is, the old quality of our whole Nature.

Here meditate, That you are covered with Sin, as with a Garment: As a Garment covers us, ſo Sin covers us: But it is not this or that Garment; not like an Hat that doth only cover the Head, nor like a Glove that doth cover the Hand only; or like a Boot that doth cover the Leg only; or like a Skirt that

doth only cover the Loyns, but it is like a Garment that covereth us allover Head and Hands, Loyns and Legs. As Children are ſwadled and lapt over in Clouts, ſo are we in Sin, and that from the Crown of the Head to the Soles of the Feet, as the Prophet ſpeaketh. Now ſeeing we are covered with Sin as with a Garment, as we would caſt off a Garment, ſo muſt we caſt off Sin. The Prophet *Iſaiah* ſpeaking of our Righteouſneſſes, calleth them *filthy Rags*; how filthy then be our Sins? We muſt ſtrip our ſelves of them, and inſtead of them get to have fair Robes put upon us; as *Joſhua* the High Prieſt came out firſt in filthy Garments, but thoſe being taken off, fair Robes were put upon him.

We muſt not lay our Sins aſide, as we uſe to lay our Garments aſide; we lay our Garments off at Night, and put them on uſually in the Morning: We have our Sabbath-Day Garments, and our Working-day Garments; thoſe we wear one day in the Week, theſe all the Week long; we muſt not do thus by our Sins. And yet I would there were not thoſe that did thus, they lay

off

off their Sins, as they lay off their Garments. Indeed they go off at Night, ſo long as they are aſleep they think not of them, but in the Morning they go on again, and walk familiarly in them; or they ſhall off upon the Sabbath-day perhaps. When their Sabbath-day Clothes are on, then they go as if they were covered with Zeal and Devotion; but with their Week-day Sutes, they put on their Week-day ſins, and then day after day, they as commonly practiſe the one, as they wear the other. As we are exhorted to put on Chriſt, ſo having put him on, we muſt keep him on, and not when we liſt put him off again; we are not ſo to put off Sin, as when we liſt to put it on again; rather put on Shame, than put on Sin. In a word, Though you are to caſt off Sin like a Garment, yet not like a wearing Garment, for then you will one time or other get it about you again; but like a rotten Garment, like a menſtruous Garment, like a leprous Garment, like a diſeaſed Garment, like a Priſon-Garment; as *Joſeph* left his Priſon Garments when he was brought before *Pharaoh*, and when

they were once put off, never put them on again. So ſhould we leave off our Sins, not only *ſeponere*, but *deponere*, not only lay them apart, but quite caſt them away, never to reſume them any more.

Sect. X.

When you are going to dreſs your ſelves.

THink with your ſelves, how Pride, and the vain Faſhions of the Times, do draw many into ſuch a garb of Attire, as makes them long in dreſſing them in the Morning; and this do you reſolve againſt, and do you wear ſuch Habits as may be ſoon put on. Our firſt Parents were clad in Beaſts Skins; the Prophets wore rough Garments; and *John Baptiſt* was clothed in Camels Hair; and many of the Ancients ſay, That the Bleſſed Virgin had a mean Habit, only to cover her Nakedneſs, not to adorn her Body. The *Lacedemonians* had a Law, that none but Harlots might wear rich Apparel, that honeſt Women might be brought out of love with

with Bravery, and not ſpend much time in decking themſelves. It is a piece of great folly, to ſpend ſo much time in the Morning in decking and adorning the Body, that muſt ere long be a diſh for Worms, and paſs away many Days, Weeks, Months, and Years, altogether neglecting the Soul that muſt live for ever. If Saint *Paul* durſt not glory but in the Croſs of Chriſt, how dareſt thou to pride thy ſelf, and ſpend much time about theſe Vanities?

Conſider with thy ſelf, what is the deſign of thoſe who delight in ſumptuous Apparel, and ſpend ſo many Hours in trimming themſelves, is it not to pleaſe thoſe who look upon them, to entangle Souls in their Nets? Indeed Women do not care to Dreſs themſelves when they are alone; Solitarineſs is an enemy to Pomp: as Peacocks cloſe up their Plumes, when no body beholds them; ſo theſe do neglect their Dreſſing when no body admires them: And when they have neither Spectators to obſerve them, nor any to flatter them, Self-love is not of force enough to make them long or curious in Dreſſing themſelves. It is better to go in our Habits

as the wild *Indians*, than have thoſe precious hours of the Morning (eſpecially on the Lord's Daies) to anſwer for, as too many Ladies and other Gallants have; yea, and thoſe that affect to wear fantaſtical Habits above their degree. It is dear-bought Bravery, that muſt every day take up an hour, or half an hour of our precious time extraordinary, as one noteth.

SECT. XI.

When you are beholding your Faces in a Glaſs, and Dreſſing your ſelves by it.

1. CONſider, That the firſt uſe of Glaſſes was, that thereby Men and Women might the better know themſelves; that the moſt amiable Perſons might learn to ſhun all infamous things, and not defile the dignity of their Perſons with the deformity of their Manners. But our Glaſſes now have loſt their primary Inſtitution, and make many Perſons to forget themſelves, and like *Narciſſus*, to dote upon their Faces, thinking that every one that

that ſees them, wrongs them that doth not admire them.

2. Conſider alſo, That there are divers Glaſſes that we may look our ſelves in, to obſerve and ſee what manner of Perſons we are, or ought to be.

The Glaſs of Nature.
The Glaſs of Example.
The Glaſs of Conſcience.
The Glaſs of God's Word.

1. The Glaſs of *Nature*: That is a Glaſs which the Heavens and the Earth, and every Creature do hold up unto us. There is never a Creature that we can look upon, but we may behold in it (as in a Glaſs) either the Face of God's Glory, of his Wiſdom, of the eternal Power and Godhead, or may ſee the Image of that Obedience and Duty which we owe to God.

2. There is the Glaſs of *Example*: For what are the Examples of thoſe Saints that we ſee before us, and thoſe which are recorded in Sacred Scripture, and in the Acts and Monuments of the Church, but ſo many Looking-Glaſſes, by which we may learn to faſhion and com-

compoſe our Lives, according to the holy Patterns which they do give us? How many lively Examples, and Clouds of Witneſſes are ſet before us, in whom (as in ſo many Glaſſes) we may behold the admirable Graces, and ready Obedience of the Saints, in thoſe things whereat the Fleſh and Nature do ſtagger and draw back; yea, Obedience in thoſe things which might ſeem Ridiculous unto Men, and in ſuch things as ſeemed contrary to Natural Affection, contrary to their Profit, and in ſuch things as made againſt their Safety: The ſight of thoſe holy Examples, ſhould make us cry out: Oh Lord our God! How wonderful are thy Works which thou doſt by the hands of thy Servants! How wonderful are thy Graces which thou cauſeſt to ſhine in their Lives!

3. There is the Glaſs of *Conſcience.* Though we wanted other directions, yet if we would but daily look into this Glaſs, if we would but reflect upon our ſelves, and turn our Eyes inward to view our own Conſciences, then ſhould we find a Glaſs of Good and Evil in their right forms and colours repreſented

ſented to us. If a Man look frequently into this Glaſs, he may cry out with the Pſalmiſt, *Who can underſtand his Errours?* Who can count, and number up the blemiſhes of his Soul, and the errours of his Life?

4. There is the Glaſs of the *Word of God.* That which of all other is the cleareſt and perfecteſt Mirrour, both to ſhew us what indeed we are, and what we ſhould be, to diſcover our Spots and Blemiſhes to us, that we may ſee them, and alſo to direct us how we may amend them.

The Glaſs of Nature hath a power of Conviction; whoſoever looks not into it, and therein obſerves not God's Power and Wiſdom, is an *Atheiſt.* The Glaſs of Example hath the power of Direction, whoſo looks not into it, is negligent and perverſe. The Glaſs of Conſcience, hath the power of Accuſation; whoſo looks not into it, ſo as to diſcover and bewail his Sins, is an *Hypocrite.* The Glaſs of God's Word hath the power of Converſion; whoſo looks not into it to learn the Will of God, and to reform himſelf by it, is an *Infidel.*

In

In a Glaſs we behold the Lineaments of our natural Faces, and the outward form of our bodily Structure. So in the Glaſs of God's Word, we may behold the Spiritual Face (as it were) of our Hearts and Lives, and whatever inward corruption doth caſt any ſtain upon us, we may thereby diſcern it, and judg of it. *By the Law cometh the knowledg of ſin*, ſaith the Apoſtle, *Rom.* 3. 20. *viz.* 1. Generally, becauſe it makes us to know what Sin is. 2. Particularly, becauſe it makes us to know how far forth we are guilty of it. But when the eye of our Judgment, or the eye of our Affection is blinded, or dimmed, though we ſtare at our Spots and Blemiſhes, yet we do not eſpie them: Therefore we muſt earneſtly beg of God, that the veil that lieth upon our Minds, may be taken away, that when we come to look into this Glaſs, we may clearly ſee what it will ſhew us, and repreſent unto us. Whoſoever looks into this Glaſs, it will repreſent unto him the true Image that he carrieth, and not delude his Eye with any falſe ſhadow. We muſt not labour to ſee our Corruptions by the Glaſs of the Word, but when we ſee them, to reform them.

In

In *Exod.* 38. 8. We read of a Laver that *Moſes* made of the Looking-glaſſes that the Iſraelitiſh Women brought unto him, to be ſet into the Tabernacle. Devout and Religious Women, were content to beſtow thoſe Glaſſes by which they were wont to dreſs their Bodies, toward the making of an Inſtrument, whereby through Faith they might ſanctifie their Souls. This Laver ſerved the Prieſts, both to look in, and to waſh in: It was clear, that they might ſee themſelves in it; and if they had nay Foulneſs about them, they might alſo waſh themſelves with the Water that ran out of it. Such a Veſſel is God's Word, it is a Looking-Glaſs wherein we may ſee our Selves, and our own Corruptions in it; but a Laver too, to waſh our ſelves in it. *Wherewithal ſhall a young Man cleanſe his way?* The anſwer is, *By taking heed thereunto according to thy Word.*

If you are Perſons of Quality, you may employ ſome one about you, to read a Chapter in the Bible whilſt you are dreſſing you: Or the time may be employed by you in ſome profitable Meditation, or godly Conference with thoſe about

about you, as far as your neceſſary occaſions do permit. And when you Deck your ſelves with Jewels, and rich Ornaments, take heed of being proud of them, or ſetting your Hearts upon them; beware of vain Affectation in wearing them, and of waſting your Eſtates upon them: For no Perſons are to bring Poverty upon themſelvs and their Children, to make themſelves fine. All your Ornaments are but as marks of your Sin and Miſery: And as a Footman, who wears a gaudy Livery, makes but his Servility more viſible; ſo thoſe that trim themſelves fineſt, make but their Shame more publique.

Let Men and Women uſe what Art they can to excuſe their Vanity, they cannot deny but that their moſt gaudy Apparel are the ſpoils of Beaſts, that their Ornaments are ſought for in the bottom of the Sea, or in the bowels of the Earth. What is the matter whereof ſo many different Silks are made, but the Drivel of Worms, and the Sepulchre which thoſe little Animals make unto themſelves when they die? What is Purple, which was wont to be the Badg of Soveraignty, but the Blood of certain Fiſhes?

Fiſhes? What are Pearls, but the Warts of certain Shell-fiſh, and the thickeſt part of the Fome of the Sea, which could not be turned into its ſubſtance? What are Diamonds and Rubies, but Water congealed within Rocks? And what is Gold, which Men diſguiſe into ſo many Shapes, which is ſought for with ſo much Labour, gotten many times ſo Unjuſtly, and kept with ſo much Care, but the Excrement of the moſt barren Soyl, to which the Fire gives Luſtre, and humane errour Valuation? And what is the fineſt Linnen wherewith multitudes of People are ſo much covered, and wherein the greateſt part of their Vanity conſiſts, but a kind of Herb and Graſs, which grows up and flouriſheth in the Fields, withereth and dieth in a ſhort time, which paſſeth through Womens hands, which is wetted with their Spittle, turned with the Spindle, ſtretcht upon the Loom, wrought with the Shuttle, whitened in the Dew, and at laſt cut out into ſeveral ſorts of things wherewith the Bodies of Men and Women are adorned? Muſt not that Man or Woman have loſt their judgment, that ſhall be proud of ſuch Trifles?

I deny not but it is lawful for ſome Perſons to wear Ornaments, for we may not only wear that which ſerves for a covering to the Body, but alſo that which may adorn it: For as all may wear Clothes to hide their Shame and Nakedneſs, ſo ſome may wear Robes and Ornaments, to ſhew their State and Greatneſs. But their Adorning muſt not be ſo much that outward adorning of plaiting the Hair, and of wearing of Gold, and of putting on of Apparrel, as the hidden Man of the Heart: Yet in times of great Calamity and Afflictions, even great Perſons muſt lay aſide their Ornaments, when the Wrath and Diſpleaſure of God is broken out againſt a Land, or People. So the Lord ſaid unto the People of *Iſrael: Put off now your Ornaments, that I may know what to do with you*, Exod. 33. 5. At ſuch times we ſhould rather appear in Rags than in Silks, with Duſt upon our Heads, and Sackcloth about our Loins, than with Ornaments upon our Backs, and Chains of Pearl about our Necks.

SECT.

Sect. XII.

Of our Dedicating the Morning unto God.

GOD commanded the Children of *Iſrael*, Exod. 23. 19. *The firſt of the Firſt-fruits of the Land, thou ſhalt bring into the Houſe of the Lord.* God would not only have the Firſt-fruits, but the firſt of the Firſt-fruits; if there were any ripe ſooner than other, God called for them. Which inſtructeth us, that we muſt not only give God the Firſt-fruits of the Day, but the earlieſt time in the Morning, which is the Firſt of the Firſt-fruits of the Day. This was the practice of holy *Job*, in the behalf of his Children; *He ſent and ſanctified them, and roſe up early in the Morning, and offered Burnt-Offerings according to the number of them all*, Job 1. 5, 6. As it is God's due, ſo it is our Duty, to dedicate the Morning, the firſt and beſt of every Day to God. Pſal. 5. 3. *David* ſaith unto God, *My voice ſhalt thou hear in the Morning, in the Morning will I direct my Prayer to thee, and*

and will look up. As the Morning is a good friend to the Muſes, ſo it is a great friend to the Graces; as the Morning is the beſt ſtudying time, ſo I judg the Morning to be the beſt Praying time. So *Bildad* ſpeaks unto *Job*, Chap. 8. 5. [*If thou wouldſt ſeek unto God betimes.*] In ſtrictneſs of Tranſlation, it may thus be rendred, *If thou wouldſt ſeek unto God in the Morning*; or, *If thou wouldſt morning God:* be with him early in the Morning; which is the firſt part, or beginning of the Day, then pour out thy Heart unto God in Prayer. It was an ancient Courſe to ſeek God early in the Morning. And the very Heathens by the light of Nature, took this Courſe in their Profane and Superſtitious worſhip. *Herodotus* relateth, that the *Perſian Magi* addreſſed themſelves early in the Morning, to pray unto their falſe Gods. And the Primitive Chriſtians were wondered at by the Heathen, for their early Devotions. *Pliny*, in an Epiſtle of his unto the Emperour *Trajan*, and *Tertullian* in his *Apologeticks* for the Chriſtians, do report of the Aſſem-

Herodot. *lib.* 10. Plin. *ep.* 57. *ad* Trajan. Tertul *Apolog.*

blies

blies of the Chriſtians before Day-break, to pray and call upon the Name of God. And there hath been, and ſtill is, a ſuperſtitious abuſe of this among the *Papiſts*, who call their Morning-prayers their *Mattins*, becauſe they begin early in the Morning. *Seek firſt the Kingdom of God*, ſaith our Saviour, *Mat.* 6. 33. Firſt in Time, notonly principally, but in the firſt place, ſeek it early in the Morning; put it not behind to the latter end of the Day, or in the latter end of your Employments. It is beſt every Day to begin with God. It is the advice of a Reverend Man: If more neceſſary Duties call you not away, let ſecret Prayer by your ſelf alone, or with your Chamber-fellow, or both, go before the Common Prayers of the Family; and delay it not cauſeleſly, but if it may be, let it be firſt before any other work of the Day: Yet be not formal and ſuperſtitious to your Hours, as if God had abſolutely tied you to ſuch a time, *&c.* That hour is beſt for one, that may not be fit for another. Private Prayer is moſt ſeaſonable unto *moſt*, as ſoon as they are up and cloathed: To *others*, ſome other Hour may be

be freer and fitter. Aud thoſe that have not more neceſſary Duties, may do well to pray at all convenient opportunities. Thus he.

SECT. XIII.

Of retiring our ſelves in the Morning to Pray, and to give Thanks.

IT is good to retire our ſelves into our Cloſets every Morning betimes, to Pray, and give Thanks unto the Lord. Here you may give thanks unto God for all Benefits received in general, and particularly for thoſe you have received the Night paſt, and at that inſtant, which at that time you are to ſet before you, that you may ſeaſon the Action with ſome new reliſh. But more eſpecially, when the Lord hath vouchſafed you any ſpecial, and (perhaps) unexpected Favour, it doth not beſeem you (as vain Worldlings) to look big, ſcorn every one, to whom the Lord hath not opened the Hand of his Bounty ſo wide as to your ſelves; but rather in an humble ſence of

of your unworthineſs, and admiration of God's Goodneſs, to retire your ſelves early, and pour out your Hearts in Prayer and Thankſgiving before the Lord.

So when the Lord hath given you ſpecial Teſtimonies of his Preſence and Favour, and revealed his Love unto you more fully then ordinarily, it is a fit time for you to enter into your Cloſets, there privately, and ſo the more freely, to open your Hearts unto the Lord, and to confirm your acquaintance with your Beloved; to endear your ſelf unto JeſusChriſt, and to caſt your ſelves into his embracements. The Lord by the Prophet *Ezekiel*, ſpeaking to the Church of *Iſrael*, ſaith, *I paſſed by thee, and thy time was a time of Love.* So a Chriſtian ſhould be watchful to obſerve the Lord paſſing by, and preſenting himſelf, and take notice of the times of Love, and then it will be his wiſdom to ſpend ſome time in private Prayer, Meditation, and Thankſgiving, and ſo to take his fill of Love: and to that end I commend the Morning as the fitteſt time for this purpoſe: If we are frequent in this Courſe, we ſhall grow more inward and

and entire with the Lord: Whereas when the Lord daily expreſſeth Love and Kindneſs to us, if we ſhould ſhew our ſelves coy, unkind, and regardleſs of his Love; this were the way to make him more ſtrange unto us. And indeed, the reaſon why we have no more communion with Chriſt for the moſt part, is becauſe we give him no better entertainment when he cometh. A Man of place and quality, if he ſhall come to viſit a Friend at his Houſe in the Morning, and ſhall hear that he is yet in his Bed, and will not riſe to keep him company, or perceive that every ſmall trifle will keep him out of ſight, he will not be an ordinary Gueſt at that Houſe. Now God is ſaid to viſit us every Morning, that is, as ſoon as the Day breaks, or the Sun is up, God is viſiting. *What is Man, that thou ſhouldſt magnifie him, and ſet thine Heart upon him, and viſit him every Morning*, &c. Job 7. 17, 18. Our viſits are uſually in the Afternoon, it is an extraordinary thing to viſit one in the Forenoon, eſpecially very early in the Morning. God's viſits are extraordinary, he viſits in a Morning, and viſits every Morning;

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as often as the Morning returneth, ſo often doth he come and viſit us. God viſits us (as one ſaith) in a Morning as a Shepherd viſits his Flock, leſt any ſhould be hurt, or ſtrayed away. As ſure as the Sun riſeth, or the Morning cometh, ſo God viſiteth us with Mercies: Therefore *his Mercies are ſaid to be renewed every Morning*, Lamen. 3. 23. Or freſh every Morning.

SECT. XIV.

Of Thanksgiving.

THis is very neceſſary to be performed every Morning, conſidering the benefits we receive continually from the Hand of God. We ſhould not be like the Clouds that obſcure the Sun that raiſed them, but (as one ſaith) let us rather imitate the Looking-Glaſs, which returns the Image as ſoon as the Face is repreſented to it.

In the time of the Law it was commanded, that the Fire on the Altar ſhould never go out, but be always kept burning. By that ſame Fire, *Philo*

ſaith, Thankfulneſs was ſignified; for as the Fire ſtill aſcendeth upwards, ſo Thankfulneſs lifteth up our Hearts, and makes them aſcend unto God: And it is fit that the Divine Benefits ſhould never be forgotten, as the Fire of the Altar was never to be extinguiſhed. *It well becometh the Righteous to be thankful*, Pſal. 33. 1. That which becometh us well, we are apt to like well: Any Habit, any Dreſſing, any Faſhion or Geſture that makes us graceful and comely in the places where we are. Now *Thankfulneſs*, ſaith the Prophet, *is a comely thing:* It renders us lovely and amiable, both in the Eyes of God and Man, whereas Unthankfulneſs on the other ſide, like ſome ſordid Diſguiſe, or like ſome ugly Blemiſh upon the Body, makes us Monſtrous and Deformed in the eyes of the Beholders.

The Creatures teach us the retribution of Thankfulneſs. The Air draws us up vapours out of the Earth: When it hath turned the vapours into Showres, it poureth them into the Earth again, and moiſteneth the dry Womb of it. The Earth hath Seed caſt into her Boſom, ſhe keeps it not long, but ſhe returns

turns it back again with Profit to the Husbandman, Intereſt with the Principal, thirty, ſixty, an hundred fold. You know what *Solomon* ſaith of the Sea, *All Rivers go into the Sea*, Eccleſ. 1.7. to note the place whence they return and go. St. *Bernard* hath a Meditation upon it, That God is as the Sea, and we ſhould be as the Rivers: All Bleſſings come from God, as Rivers from the Sea; and as Rivers to the Sea, ſo we ſhould return our praiſes to him. Indeed, that is as much as we can do, and ſo much we ſhould do.

This Act (as one noteth) conſiſteth in three things. 1. In the Memory, which repreſenteth to the underſtanding the benefit received; and this Underſtanding conſiders the Hand that gives them, and to whom, and how, and by what ways and means, and in what meaſure. Thereupon an affectionate acknowledgment is made in the Will; which not able to continue idle, ſpreads it ſelf into outward Acts, to teſtifie the fervour of its affection. Now to practiſe this well, it is requiſite that we ſhould make and keep a Catalogue of all the Benefits of God. Bleſs God

eſpecially for the benefits of Creation, Preſervation, Redemption, Vocation, and for all other ſecret Benefits particularly received.

1. For the benefits of Creation, conſider what thou waſt before thou waſt Created, even no more than very nothing, and that from the very beginning thou waſt nothing; and that nothing could not make it ſelf any thing. Now he that drew this great Univerſe, out of the Chaos and Darkneſs of nothing, to the light of Being and Life, it pleaſed him out of his meer Grace, to ſhew upon thee his Almighty Power, to bring thee to a being, and make thee ſomething. And (as St. *Auguſtine* ſaith) not every ſomewhat, not a Stone, not a Bird, not a Toad, not a Serpent, but even a Man, one of the moſt noble Creatures in the World; he made thee as a little Miracle of Nature, with the adornments of ſo many pieces well compacted together, to bear in thine aſpect the Beams of his own Majeſty. He fram ed this thy Body, and beautified it in all parts, both with Members and Senſes; and that with ſuch curious Art and wonderful Providence, that every

every one of them (if they be well considered) is of it self a great Wonder, and a great Benefit. This *Job* humbly and thankfully acknowledgeth. *Thine Hands have made me, and fashioned me together round about*, &c. *Remember, I beseech thee, that thou hast made me as the Clay*, &c. *Hast thou not poured me out as Milk, and crudled me like Cheese? Thou hast clothed me with Skin, and Flesh, and hast fenced me with Bones and Sinews*, &c. Job 10. 8, 9, 10, 11.

Our making and natural constitution, are to be reckoned among the great Benefits received from God: *I will praise thee*, saith David, *for I am fearfully and wonderfully made.*

The greatest wonders of Man's Creation are unseen. God hath packt many Rarities, Mysteries, Wonders, in Man's Chest. All the vital Instruments and Wheels, whereby the watch of our Life is in perpetual motion, from the first Hour to the last, are locked up in a curious internal Cabinet, where God himself prepared the Pulleys, hung on the Weights, and wound up the Chime, by the Hand of his Infinite Power, with-

out opening of any part: As a learned Anatomiſt of ours, hath elegantly inſtructed us in the Preface to his ſixth Book.

Conſider what uſefulneſs and commodiouſneſs, Beauty and Convenience do meet together in every part. What Beauty is ſtampt on the Face? What majeſty in the Eye? What ſtrength is put into the Arms and Back? What activity into the Hands? What Muſick and Melody is in the Tongue? Nothing in this whole Fabrick could be well left out, or better placed, either for Ornament, or for Uſe.

But the excellency of Man conſiſteth in his Soul: And as Man was the principal part of the Creation, ſo the Soul is the principal part of Man. God by a Divine Breathing, communicated this fountain of Life, which heavenly form without noiſe or delay, diffuſed it ſelf entire into the Body, remaining nevertheleſs whole in every part. The frame of the Body is an exquiſite frame, but the frame of the Soul, the faculties and powers, motions and operations of the Soul, are far more exquiſite. The Inhabitant is more noble than the Houſe, and the Jewel than the Cabinet: And

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ſo great is the capacity of the Soul, that all the things of the World put together, are not able to ſatisfie it. Beſides, there is no ability, no perfection in any Creature here below, but that a Man hath the ſame in him in a higher and far greater perfection, and by the capacity of his Soul he is able to attain unto it; whereby it is manifeſt, that God by giving us this thing alone (*viz.* our Soul) hath given us therewith at once all things together. The conſideration hereof, ſhould ever make thee thankful to thy moſt Gracious and Bountiful Lord, for this ſurpaſſing great Benefit.

2. Be thankful to him for thy Preſervation, and the Benefits thereof. Conſider, that God hath not only created thee in ſo great Glory and Dignity, but it is He alſo that preſerveth thee; for thou art not able to live one moment, nor to move one ſtep without him. Conſider alſo how he hath created all things in the World for thy uſe and ſervice; yea, he hath appointted the very Angels in Heaven to be thy guard and defence. They are all Officers in this great Houſe and Family

of God, unto whom is committed the defence and safeguard of Men. Here consider the particular favours received from God in your Birth, Nourishment, Education, Instruction, in gifts of Soul and Body, in Means and Conveniences, in Health, Strength, Life, Sustenance, and all other Temporal Helps and Succours; in Friends, Allies, Kindred, in thy Calling, Profession, and estate of Life, in a continued Protection, in deliverance from so many Dangers, and freedom from manifold Miseries, into which thou seest others to fall every Day; and thou thy self mightst also have fallen into the same, had not Almighty God of his great Mercy preserved thee: In guiding thee through the degrees of Ages, wherein every one in his own particular, may acknowledg infinite passages of the Divine Providence. How should the consideration hereof, together with the Circumstances of each Benefit, make thee to cry out with the Prophet *David*: *Who am I, O Lord God, and what is my House, that thou hast brought me hitherto?* 2 Sam. 7. 18.

3. Be exceeding thankful for thy Redemption. We are all by Nature in misе-

miſerable bondage to Sin and Satan, and we have all ſold our ſelves for nought, *Iſa.* 52. 3. and by this ſelling our ſelves to Sin and Satan, we have put our ſelves out of our own, into their Dominion, and during that eſtate, abide wholly to be diſpoſed at their pleaſure. They are now become our Lords, and no drudgery muſt we refuſe, be it never ſo irkſome or burdenſome, whereabout they ſhall liſt to employ us. Now, how ſhould all God's Redeemed Ones, aſcribe Honour and Glory to their God, acknowledging the infinite Love, and abundant Grace of God, in procuring Redemption for poor Bond-ſlaves, Captives, Priſoners; that he hath appointed and anointed a Redeemer to preach Glad-tidings unto the Meek, to bind up the Broken-hearted, to proclaim liberty to the Captives, and the opening of the Priſon to them that are Bound, to proclaim the acceptable Year of the Lord; to proclaim a Jubilee, a Year of releaſe to Priſoners and Bond-men! Iſa. 61. 1, 2. *O give thanks unto the Lord, for he is good: for his Mercy endureth for ever. Let the Redeemed of the Lord ſay ſo, whom he hath redeemed from the hand*

of the Enemy. It was a cuſtom among the *Romans*, when any of their Commanders had gotten a great Victory, and obtained the honour of Publique Triumph, if he had delivered any of his Country-men by this Victory, who before were Captives among the Enemies, theſe redeemed ones uſed to attend the triumphant Chariot of the Conquerour, when he entred the City, thereby to do him Homage, and to ſet forth the glory of his Victory. In this caſe it becometh thoſe whom the Lord hath redeemed from Sin, from Satan, from the Curſe of the Law, and from everlaſting Deſtruction, to wait upon their Triumphant Redeemer, and do him all poſſible Honour, and give him all Praiſes and thankful Acknowledgments for their Redemption, procured by his Victory over all thoſe Enemies and Evils.

4. Bleſs the Lord for thy Vocation, that he hath called thee out of Darkneſs into his marvellous Light by his Word and Spirit; that he hath taken thy Soul to be his Spouſe, and decked it with the Gifts and Graces of his Spirit. What had become of thee if thou hadſt been born among Infidels, who are with-

without Christ, being Aliens from the Common-wealth of *Israel*, and strangers from the Covenant of Promises, having no hope, and without God in the World, who wanting the knowledg of the true Living God, worshipped Stocks and Stones for God. And among many that perish in Ignorance and Prophaneness, that are under the sound of the Word; *To whom the Gospel is hid, whose eyes the God of this World hath blinded, lest the Light of the Glorious Gospel of Christ, who is the Image of God, should shine unto them.* Bless the Lord, that it pleased him, that thou shouldst be born in the lap of the True Church, and be nourished there with the sincere Milk of the Word, and with the precious Blood of Jesus Christ. Consider how long God did wait for thy Conversion, giving thee space to Repent, and how he suffered thee so long to continue in that state of Sin and Wickedness, and did not cut down such an unfruitful and unprofitable Tree that cumbred the Earth, and received the influence of Heaven so long in vain. *Ephes.* 2. 12. 2 Cor. 4. 4.

Con-

Consider likewise how many good Inspirations and holy purposes he breathed into thy Heart, even in the midst of thy very Sins, and wicked Life; and that he persisted in calling thee so long a time; and at length to bring thy great stubbornness, and obstinate resistance so long continued, to an end; and to call thee with such a mighty, loud, and effectual Voice, that thereby thou mightst rise from Death to Life, and come forth as it were another *Lazarus*, out of the dark and obscure Grave of thy wicked and sinful Life, and not with thine Hands and Feet bound, but loosed and set at liberty out of the stinking Prison and Thraldom of the enemy of Mankind. Praise the Lord for granting thee not only pardon for thy Sins past, but also Grace from that time forward, not to return to thy former Bondage; and likewise that he hath given thee a sweet taste and savour of the things of his Spirit, which before seemed very unsavoury to thee, and withal a loathsomness and misliking of the things of the Flesh, and of the World, which before were very delightful to thee. Then

think

think with thy ſelf, unto how many hath God denied this Benefit, which he hath ſo freely granted unto thee? And whereas thou being as unworthy of this Calling as they, yet it hath pleaſed God to ſuffer them to continue in their Impenitency and Obſtinacy, and to call thee unto the ſtate of Grace and Salvation: Oh what thanks and ſervice doſt thou owe unto him for this inеſtimable Benefit!

5. There be other Benefits that are given to particular Perſons, which none other knoweth but he that hath received them, for which we are bound to give thanks unto the Lord, as for the more general, for as much as they are more certain Tokens of the ſpecial and particular Love and Providence that the Lord beareth toward us. Such Benefits as theſe cannot be written in Books, but every one is to write them in his Heart, and ſo to joyn them with the other general Benefits, and to give moſt humble thanks unto the Lord for them. There are alſo other Benefits more ſecret which are unknown, or ſcarce obſerved by the party which doth receive them. Theſe are certain Snares and

and privy Dangers, which the Lord doth often prevent and disappoint by his Providence, he knowing what great prejudice they might do unto us, did not he prevent them, and disappoint them. Who is able to recount how many Dangers he hath escaped, from how many Temptations God hath preserved him, from how many occasions of Sin he hath delivered him, how often he hath stopt the passages, and taken out of the way the subtile and deceitful Snares of the Devil, our vigilant Adversary, that we should not fall into them? Likewise, a Man may have many secret Sins, which the Person that committeth them, knoweth not. Wherefore as touching these secret Sins, we ought daily to pray with the Psalmist, *Cleanse me, O Lord, from my secret sins*, Psal. 19. 12. Even so it is requisite every day to yield him most hearty thanks for this kind of Benefit.

SECT.

SECT. XV.

Of Preparation to Prayer.

BEfore we enter upon Prayer, or Thanſgiving, it is very requiſite, that there be firſt a Preparation of our Hearts to this holy Exerciſe; doing herein as Muſicians, who uſe to temper and tune their Lute, Viol, or other Inſtrument, before they play upon it. *Before thou prayeſt, prepare thy ſelf, leſt thou be as one that tempteth God*, ſaith the Son of *Syrach*. In our Saviour's platform of Prayer, the Petitions are not ſet down abruptly, but a ſolemn Preface is prefixed, like a fair Porch to a beautiful Houſe, to teach us to ſet our Affections in due order, before we draw nigh to ſpeak unto the Lord. God hath alſo expreſly commanded: *Be not raſh with thy Mouth, nor let thine Heart be haſty to utter a thing before God*, Eccleſ. 5. 2. It is a dangerous thing to babble out unadviſed and undigeſted words in his Ears. Pray-

Eccluſ. 18. 23.

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er and other holy Duties call for holy Preparation. *I will wash mine Hands in Innocency, and so will I compass thine Altar, O Lord*, was *David*'s resolution, *Psal.* 26. 6. *Job* sent and sanctified his Children, that is, he sent solemnly to his Children to prepare themselves, warning them not to come to the Sacrifice except they were sanctified. So *Samuel* said to the Elders of *Bethlehem*, *Sanctifie your selves, and come with me to the Sacrifice*, 1 Sam. 16. 5. This Sanctifying was a preparing of themselves, was a fitting of themselves, that they might be ready for the Sacrifice. The very Heathen had this Notion, they would not admit any to come to their Religious Services, unless they were prepared, therefore they had one that cried out to the People, when they came to Sacrifice, All ye that are unclean and prophane, go far away from these Sacrifices. Prepare your selves unto Prayer, by considering the Greatness and Majesty of that God to whom you go to speak in Prayer: For this Consideration will teach you, with what great Humility and Reverence it behoveth such miserable Creatures,

to

to ſpeak unto a Lord of ſo great Majeſty, as Almighty God is, concerning a matter of ſo great importance as is your own Salvation. How cloſe ſhut ought ye to have the gates of your Underſtanding and Will at the time of Prayer, from the cares and thoughts of the World, and open unto God alone, that in caſe he come to enter therein, he be not driven back again, finding the Gates ſhut againſt him, or the Lodging-Chambers taken up and peſtered with other Gueſts!

And to this end you may pray to be prepared and enabled to Pray, in this, or the like manner:

Almighty God, I beſeech thee, be pleaſed to prepare my Heart, and quicken mine Affections in this holy ſervice of calling upon Thy Name. Make me to conſider, that Thou into whoſe Preſence I am come, and have to do, art a God clothed with Glory and Majeſty, and that I am Duſt and Aſhes, and a moſt vile and unworthy Sinner. I beſeech Thee poſſeſs me with an awful reverence of Thy Glorious Majeſty, that I may watch over my Thoughts, and have

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regard to my good behaviour before Thee, left my presumption, and want of due respect to Thy Majesty, should turn my Prayers into Sin. Give me a lively sence of my own Wants, and a clear apprehension of those Blessings I have received from Thee, and of those Mercies which in Thy Word Thou hast promised to bestow, that I may be furnished with matter both for Request and Thankfulness; and may be able to pour out my Soul abundantly before Thee. Let Thy Spirit of Supplication sanctifie my Thoughts, guide my Tongue, and help mine Infirmities. Give me faith in Thy Promises, that I may come boldly unto the Throne of Thy Grace, and let me find it is good to draw near to Thee (my God) in Prayer. Let the end of my praying be Thy Glory, and make me as ready to give thanks for Blessings obtained, as to be earnest for Mercies I stand in need of.

With this Preparation mayest thou draw near to God in the Morning, imploring God for the assistance and succour of his Grace, whereby thou mayst the better bestow the day following in his Service: And be earnest with God in thy Preparation, to instruct thee how to

to do thy Duty therein, and to direct thee to ſpeak unto him in Prayer with ſuch Attention and Devotion, with ſuch recollection and cloſeneſs of Mind, and with ſuch Awe and Reverence, as is to be uſed before ſo great a Majeſty; and withal, entreat him that thou mayſt ſo ſpend that portion of time in this exerciſe of Prayer, that in the end thou mayſt ariſe from the ſame with new force and ſtrength, to do all ſuch things as appertain to his Service.

And that thou mayſt the better fit thy ſelf for thy Morning-prayer, go to Bed with the thoughts of it over Night; like thoſe that intend to bake Unleavened Bread the next Day, do uſe to lay the Leaven over Night. So may a Chriſtian over Night, think on what he will recommend unto God the next Morning, and aſſoon as he awaketh, buſie his Mind about it, before any other thing do enter therein; that ſo his Heart having endited a good Matter, his Tongue may be as the Pen of a ready Writer.

And for as much as the Prayers of the Righteous are acceptable with God, you ſhall do well to conſider in your

Prayers

Prayers both Morning and Evening, what a number of God's faithful People, both Men and Women, in this World, be at this time at the Throne of Grace, humbly confessing their Sins to the Lord, and craving Pardon for them, and begging such Graces and Blessings as are needful for them; with which Persons you ought to joyn your selves, that the present sweet remembrance of them, may be a Spur to your Devotion, causing you to persevere in this holy exercise of Prayer. Moreover, whensoever you shall find your selves cold and remiss in this Duty, you may be ashamed, and check your selves by the example of so many Pious and Devout Persons, which with so good carefulness and diligence, have continued so long a time in this exercise of Prayer without ceasing, dayly offering up their Bodies and Souls unto God in Sacrifice.

SECT.

SECT. XVI.

Of Reading the holy Scriptures.

AFter Preparation followeth Reading; which ought not to be done lightly, nor paſſed over in haſte, but with great deliberation and attention, applying thereunto your Underſtanding to conceive ſuch things as you reade, and chiefly your Affections to taſte thoſe things which you underſtand. Before you pray in the Morning, firſt reade a Chapter, or ſome ſelect portion of Scripture out of the Word of God; and when thou comeſt to any place that may enflame thine Affections, and raiſe thy Devotion, thou ſhalt do well to ſtay and pauſe a little upon it, and to make there (as it were) a ſtation in thinking upon that matter which thou haſt read, and in making ſome ſhort Prayer upon it: according to the Counſel of St. *Bernard*, ſaying, *It is requiſite oftentimes to gather and procure a little Spirit and Devotion out of the matters that we reade, and to break off the courſe of our read-*

reading with ſome kind of Prayer, by means whereof we may lift up our Hearts unto the Lord, and talk with him according as the ſence and matter of ſuch things as we reade do require.

Here let me Advertiſe, Let not thy Reading be very long, leſt it take up too much time, which ought otherwiſe to be employed: For as St. *Auguſtine* ſaith, *It is good both to reade and pray, if we can doth both the one and the other.* After thou haſt read a while, think with thy ſelf how many choice things thou canſt pick out of it.

Conſider what holy Counſels and Exhortations to a godly Life. What Threatnings againſt ſuch Sins. What dreadful examples of God's Judgments upon ſuch and ſuch Sinners. What Bleſſings and Rewards God promiſeth to ſuch Graces and Vertues. What wonderful Deliverances God hath wrought for his Church in Times paſt, and what ſingular Bleſſings he hath beſtowed upon his faithful Servants. Bring home theſe things to thine Heart; and do not reade them as matters of Hiſtorical Diſcourſe, but as ſo many Epiſtles ſent down to thee from God

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out of Heaven; and reade them with that Reverence, as if God himſelf ſtood by, and ſpake theſe words unto thee. It is written of a certain devout and godly Biſhop, that he would always reade the holy Scriptures kneeling upon his Knees. And whatſoever thou thus readeſt, let it be either to confirm thy Faith, or encreaſe thy Repentance.

SECT. XVII.

Of Meditation, and the fitteſt Seaſon for it.

WHatſoever the thing be that we are to meditate upon, whether of the Life and Paſſion of our Saviour Jeſus Chriſt, or of any other thing that may be figured by Imagination; as of Death, the Day of Judgment, of Heaven, or Hell, we may then repreſent every one of theſe matters in our Imagination in ſuch manner as it paſſed, as if in the very ſame place where we are, all the ſame paſſed before us in our preſence. This manner of

Granat. Meditat.

of meditating serveth to this end, that by means of such a representation of these things, we may have the more lively consideration and feeling of them in us. Imaginary Meditation is commonly a great help to keep in the mind more closely recollected, by causing it to attend to her Work, after the manner of Bees, which work their Hony-comb within their own Hives.

Some commend the Morning as the fittest time to busie our minds in holy Meditations, for these Reasons:

1. Because they find it was the Practice of *David*, that Man of Meditations: *Psal.*139.18. saith he unto God, *When I awake, I am still with thee.* That is, when I awake in the Morning, I am taken up with Meditations of God. Divine Meditations were daily *David's* waking and first Thoughts.

2. Because then the Mind, a Man's intellectual and cogitative Faculty, is fresh, and more free from the hurrying businesses of the World, which fall out every Day, and are apt to distract the mind in this holy Duty.

3. Because if the Mind be first seasoned with holy Meditations, it tends much

much to keep both Mind and Converſation in an holy frame, all the day after; for oftentimes what a Man's firſt thoughts are, they become his frequent thoughts on that Day. If a Man begins the Day with vain, worldly, or revengeful Thoughts, they are apt to lodg in his Heart all the Day long; ſuch thoughts are intruding and abiding Gueſts.

4. Becauſe God reſtoreth to us his Mercies every Morning, new Mercies do attend us every Morning; and theſe renewed Mercies ſhould oblige us to renew our Thoughts and Meditations on God, every Morning.

Thou mayſt here Meditate on Jeſus Chriſt, who is called *the Hind of the Morning.*] He is ſhadowed by the Hind with reſpect unto his Sufferings, for he was hunted as an Hind with Hounds, with Blood-hounds, with the Hell-hounds of this World, the worſt of wicked Men. Therefore it is obſervable, that in the XXII Pſalm, which is throughout a Prophecy of Chriſt, (the firſt words being ſpoken near to his Death, as he hung upon the Croſs, *My God, my God, why haſt thou forſaken me?*)

The Title of that Pſalm is, *To the chief* Muſician upon *Aijeleh Sahar*, that is, *The Hind of the Morning.* It is uſual for Hunters, to ſingle out that ſpecial Deer, Hart, or Hind, early in the Morning, when they intend to hunt that Day; ſignifying that Jeſus Chriſt was an Hind hunted, not only very fiercely, but very early by wicked Men to Death.

SECT. XVIII.

Of Petition.

IT is the Honour of God, that all Creatures ſue unto him, and depend upon him, that all need his help, and that ſo many petition him for it from day to Day. *He is the God of hearing Prayer, therefore unto him ſhall all Fleſh come.* The higheſt Glory that God hath on Earth, is, that ſo many thouſands come daily thronging to, and knocking at the Gate of Heaven. A certain great Emperour coming into *Egypt*, to ſhew the Zeal he had to the Publique Good, ſaid to the *Egyptians*, *Draw from me, as from your River* Nilus. But what can be

be drawn from a Man but hopes, which ſwell like bubbles of Water till they burſt? It is from God that we muſt draw, for he is a Fountain which perpetually diſtilleth; who quencheth the Thirſt of all the World, and hath but one Thirſt, which is (ſaith *Gregory Nazianzen*) that all Men ſhould thirſt after his Bounty.

Our Saviour having taxed the abuſes in Prayer, ſetteth down a perfect Platform, *Matth. 6. 9. &c.* where ye have, 1. A Command. 2. A Pattern. *After this manner*, or thus, *pray ye*, οὕτως: Which may have reference as well to the Matter as to the Manner, yea, to the Order and Method. But here we underſtand it not according to the Method, as though we were bound to order our Petitions always thus. We have ſome ſhort Prayers elſewhere, ſpecified in the New Teſtament, where we find not this Order, and therefore that I think is Arbitrary: Therefore this may have reference chiefly to the matter of our Prayers; let this be the matter of your Prayers: And to the Affection, pray with ſuch affections as are intimated in this Prayer.

So that here are condemned all wicked and unlawful Requeſts, as when Men wiſh Miſchief unto others out of private Malice; when they wiſh the accompliſhment of their unlawful deſires; when they pray for thoſe things that tend to the diſhonour of God, and the damage of his Church: And on the other ſide when they pray not with ſuch Affections, as are inſinuated in the Prayer.

In the Preface which makes way to the Prayer, ye may ſee,

I. Who muſt pray.
II. To whom
III. For whom
IV. Through whom } we muſt Pray.
V. How

I. Who? The Queſtion may have a double meaning.

1. Who ought to pray? To which I anſwer, *All*: Becauſe All owe unto God all Service, Honour, Worſhip, whereof Prayer is a ſpecial part. *In him all live, move, and have their beings.* Yea, Nature teaches Man to acknowledg, and ſeek to a Deity for ſupply

of

of its Wants. All owe this Debt, though all cannot pay it, and none ſo as is required.

2. Thus: Who may, and can pray in an acceptable manner unto God? I anſwer, Only Believers. They alone can truly call him Father. They only have received him by Faith, *John.*1.12. *How can they call on him, in whom they have not believed?* Rom.10. This ſheweth the miſery of an Unbeliever, he cannot come to God.

II. For whom muſt we pray? I anſwer: Not only for our ſelves, but for all the Houſhold of Faith eſpecially; more largely for all that belong to God, whether Called, or Uncalled; more generally for all Men; as St. *Paul* ſaith, and our Liturgy after the Apoſtle, (though it be therefore taxed) *ſcil.* All ſorts and conditions of Men, eſpecially for the King, and all that are in Authority under him, our Paſtors, Church-Governours, Miniſters, all that bear Rule in the Church, or Commonwealth, and for all the Members of the Catholique Church; for our Parents, Maſters, Children, Servants, and thoſe that be neareſt unto us, and Men that

in ſpecial do want our Prayers, in publique and private Calamities.

Object. *But we muſt ask according to the Will of God.*

Reſp. Yes, according to his revealed Will: We muſt not, cannot look into his ſecret Will, to ſee who are there excluded from his Mercy; but thoſe who are excluded in his revealed Will, we muſt not ſue for; as the Devils, and thoſe who have ſinned againſt the Holy Ghoſt, if we knew them.

Object. *But do we not worſhip God in vain, when we pray for whom the Lord will not hear us?*

Reſp. I anſwer, No: Our Prayer ſhall return into our own boſoms, as it was with the Pſalmiſt, when he prayed for his Enemies.

III. *To whom* muſt we pray? I anſwer, Unto God, who is there called a *Father*; a Word of Nature, or Perſon: In the former ſenſe taken for the Holy *Trinity*; in the latter for the Firſt Perſon. Here ye may underſtand it both ways, in a compound ſence. 1. That you are to direct your Prayers to God, the whole Divine Nature, *Father*, *Son*, and *Holy Ghoſt*: And then withal to the

the Father first in order, through the Son, by the Holy Ghost. All are here condemned, who pray unto any other: None is to be prayed unto, but whom we may call our Heavenly Father, which is not due to any Creature.

IV. *Through whom?*] I answer, Through Christ alone: For through him, and none other, is God become our Father: By Him we have the privileg of Adoption, and are made Sons and Daughters. *We have an Advocate with the Father, Jesus Christ the Righteous, who is the Propitiation for our Sins,* 1 John 2. 1. None can be our Mediator of Intercession unto God, but He that is the Propitiation, appeasing him, and satisfying his Wrath due unto our Sins; and therefore no Saint nor Angel must be employed in this Office. There is but one Mediator of Redemption and Intercession between God and Man, even Christ Jesus, who is both God and Man.

V. *How* we must pray?] *Resp.* 1. As to a Father. 2. As to a Father which is in Heaven. And therefore, To one that is willing and ready to help, infinite in Majesty and Soveraignty, seeing

and knowing all things, our Hearts, our Wants. This ſhould teach you to pray with Boldneſs, Confidence, Reverence, Underſtanding, Sincerity. Pray with Boldneſs, as to a Father; with Confidence and Reverence, as to an Heavenly Father; with Sincerity and Underſtanding, as to him that ſeeth your Hearts.

The things that we are to pray for, every Morning at leaſt, one reduceth them to theſe Heads, *viz.* That you may not offend God this Day. That you may not want Grace, Light, and Courage, to reſiſt thoſe Temptations which moſt aſſail you, and thoſe Sins to which you are moſt inclined. That you may practiſe thoſe Vertues which are moſt neceſſary for you. That you may be guided this Day by God's good Providence, in all that concerns your Soul, Body, and Eſtate. That you may obtain new Favours and Aſſiſtance for the Neceſſities of your Neighbours, which you may then ſet before him.

This kind of Supplication (among other Commodities) hath this withal, that it daily reneweth in the Soul ſome good purpoſes and deſires of Vertues,

tues, and moveth it to be the more earneſt to do that thing, which he hath ſo frequently and ſo earneſtly deſired. *Chryſoſtom* ſaith, Such as pray earneſtly in very deed, will not ſuffer their Hearts to commit any thing that is unſeemly for ſuch an Exerciſe, but ever have their Eyes upon God, with whom a little before they talked, and were converſant. And ſo by that Cogitation they put away from them all the Suggeſtions of the Devil, when they conſider what an hainous matter it were, that he that had a little before talked with Almighty God, and deſired of him Chaſtity and Holineſs, with all other Vertues, ſhould immediately run to his Enemies ſide, and open the Gates of his Soul, to receive in filthy and diſhoneſt Delights; and ſuffer the Devil to place him ſelf in that Heart, which a little before was the Temple of the Holy Ghoſt.

A form of Petition, compoſed by *Thomas Aquinas.*

O God, give unto me, and unto all thoſe whom I commend in my Prayer, an under-

ſtanding to know Thee, and affectionate devotion to ſeek Thee; a Wiſdom to find Thee; a Converſation to pleaſe Thee; a Perſeverance boldly to wait on Thee; a Faith happily to embrace Thee. My God, ſo order it, that I may be wounded with Thy ſufferings in Repentance, that in this Life I may uſe Thy Bleſſings in Grace, and enjoy in the other Eternal Joys in Glory. Amen.

SECT. XIX.

Of Offering our ſelves to God.

ONe act of true Devotion, is, That a Man ſhould every Morning offer up, and make a Reſignation of himſelf unto God, which is an abſolute parting with himſelf, and a putting himſelf under the Power, Wiſdom, and Soveraignty of God, to be commanded, ordered, and diſpoſed in all things by him according to his Will. This work of Reſigning our ſelves to God, muſt be always doing whilſt we are in this World. When God hath wrought upon the Heart by effectual Perſwaſions, and

and by his mighty Power, the Lord ſaith to the Soul, *I am thy God*; and the Soul anſwers in truth, *And I am Thine.* (As *David*, Pſal. 116. 6. *O Lord, I am thy Servant, I am thy Servant*). Now is the Reſignation actually made. But though this be done, yet it is ſtill always doing whilſt we are here upon Earth, nay, to Eternity: For it is a thing that conſiſts of an iteration of multiplied Acts. As Wedlock is not one ſingle Act of Perſons giving themſelves each to other; but if they live as Married Perſons ought, there is a daily giving of themſelves each to other: Their Hearts go out every day with Complacency and Delight, willingly renewing the Bond, and making the Contract yet firmer and firmer.

The end of this Reſignation of your ſelves to God, is that in all things you may be Commanded, Ruled, and Governed by him: to have the Will of God to be your Bounds, and to have it for your Rule and Pattern: To be Bounded by God, is to do nothing, but what God doth either Command or Warrant. All things are not Commanded

manded a Christian that he may do: But Commands and Warrants are the utmost Latitude of that Liberty which is left us; we have no further to go, and we need not, there is scope enough to keep within these Limits. Psal. 119. 16. Saith *David*, *I have seen an end of all Perfection: but thy Commandment is exceeding broad.* It is as if he had said, I have walked over the fair Plains of every Creature, I have viewed the extent of all Excellency in them, and I could look beyond it: But when I look upon the Commandment of God, as it is either Mandatory, or Promisory, it is of so vast Dimensions, so exceeding great, that it exceeds all things in the World; there is room enough for the Spirit of a Man, that is in true subjection unto God. Now as we need not step beyond this Bound, so if we do, it is dangerous; it is but as a Man that steps out of a Way, and falls into a Pit; or one that steps from his House, and falls into a Prison. For this very thing God threatens *Israel*, because they had withdrawn from him, that he would feed them as a Lamb in a strange Place, *Hos.* 4. 16. That is, like a Lamb

Lamb not kept within its Fold and appointed Paſtures, under the care of a watchful Shepherd, but left to ramble at its own Will.

And as to have the Will of God your Bounds, is to do nothing but what agreeth with his Will; ſo it is to do all that he requireth. *This is that which the Lord thy God requireth of thee, to do all theſe things that he hath commanded thee*, ſaith *Moſes*. When you give your ſelves to God, to be commanded and governed by him, it is to a Subjection that is abſolute, and not conditional.

Moreover, to be under his Command and Government, is for you to make the Will of God your Rule and Pattern; Namely, not only to do the things that are commanded, but to do it in that manner as they are commanded.

You muſt alſo be willing to be diſpoſed by him according to his Will: To be contented in every Condition wherein God ſets you; and though your Caſe ſeem hard, and there is much in it that is grievous to Nature, yet lie down quietly under the Hand and Will of God.

That's

That's one branch of our Willingneſs to be diſpoſed by God, to be contented in every Condition wherein God ſets us. A ſecond Branch of being willing to be at God's diſpoſing, is an indifferency of Mind in reſpect of any poſſible Change, whereunto you are called according to the Wiſdom and Will of God; as a holy Man well noteth, 2 *Sam.* 15. 25, 26. When *Zadok* was by the Ark, King *David* ſaid unto him, *Carry back the Ark of God into the City: If I ſhall find favour in the Eyes of the Lord, he will bring me again, and ſhew me both it, and his Habitation. But if he thus ſay, I have no delight in thee: Behold, here am I, let him do to me, as ſeemeth good unto him.* Let this be thy Language, O Chriſtian: if thou owneſt God as thy Soveraign, and daily reſigneſt up thy ſelf to be diſpoſed by him in all things, Conſider, That thou art as a Sheep before the Shepherd, that muſt change thy Paſture at the Shepherd's pleaſure; and as a Souldier, that muſt March hither and thither at the Command of thy Captain, or General: Or as a Veſſel in the Houſe, that ſtands to be filled or emptied at diſcretion; or

as

as a Servant, that must come and go as he is bidden, and not to go to, or stay in any place at his own will.

Let it be your care every Morning, to consecrate all your Affections and Actions unto God, to offer up all your Faculties, Senses, Thoughts, Words, and Works, and all that you are, remembring that saying of *Chrysostom: That it is the most wicked Avarice, to defraud God of the Oblation of our selves.* You may offer your selves to God in this, or the like manner.

The manner of Offering our selves to God.

O Lord, I am not mine own, but Thine, I have engaged my self unto Thee; I have felt thy Power conquering and subduing me; and I yield my self to be Thine for ever. I should account it high Injustice in me, to arrogate any Liberty to my self, seeing I have so solemnly parted with it into thy Hands. I think it best to resign up my self to Thee, and esteem it a great Mercy Thou wilt enter into a new Contract with me. I recommend the small Service which I shall do this day to Thy mer-

merciful Conduct, and Assistance. O Blessed Saviour! Oh set it from henceforward before thine Eyes, to Direct, Correct, and Perfect it! I offer it, and all that I am to thee, with my whole Affection, both for my self and all the Faithful, in the union of that most perfect Intention, which Thou hadst, when Thou prayedst on Earth to Thy Father in Heaven.

Sect. XX.

Of Contrition.

When thou comest into the Presence of God in the Morning, having considered the multitude of thy Sins, and seen thy self over-charged with the burden of them, see that thou humble thy self, and let thy Heart be pierced with Godly Sorrow, Contrition, and Compunction of Spirit: For the furtherance whereof, thou mayst help thy self with a very devout consideration of an Ancient Father, which I shall set down with some little Variation.

Be-

Behold, I a vile Wretch, have greatly offended thy Divine Majesty, I am afraid to lift up mine Eyes to Heaven; I desire to strike my self with that *Publican* in the Gospel, that God may be merciful to me a Sinner: I desire to enforce my self, and to take Arms against mine own Wickedness; and to judg my self, that I may not be judged of the Lord. If my Blessed Lord and Saviour hath been so reproachfully handled for my sake; If he hath suffered such grievous Pains and Torments for the Sins that I have committed, why should not I abase and abhor my self, being the very Person that hath sinned? I am he that hath despised Almighty God; I am he that hath endeavoured to crucifie afresh the Son of God: And me-thinks that the whole frame of this World crieth out against me with open Mouth, saying, This is he that hath offended and despised our Common Lord: This is that wicked Wretch that hath rather been moved with the guileful Baits of the Devil, than with the great Benefits of Almighty God. This is he that could never be induced to Vertue and Goodness, with the

the Cords of Love, and ſweet entertainments of Almighty God, nor ever be afrighted with his terrible Threatnings, and dreadful Judgments. This is he that (ſo much as lieth in him) hath defaced the Power, Wiſdom, and Goodneſs of the Lord, and caſt Contempt upon them. This is he that hath been more afraid to offend a weak mortal Man, than that God that can caſt both Soul and Body into Hell. This is he that hath been more aſhamed to commit a filthy Act before a rude Country Peaſant, than before the Preſence of the All-ſeeing God. This is he that hath preferred the Dung and Droſs of the Earth before Heavenly Treaſures. Wherefore all Creatures do cry out againſt me, after this manner, and ſay, This is that lewd Caitiff that hath abuſed us all: For whereas he ought to have employed us in the Service, and to the Glory of our Creator; he hath made us to ſerve his Luſts, and the will and pleaſure of the Devil, perverting all ſuch things to the Injury and Reproach of the Creator, which he had created for his Service. His Soul was adorned with the Image of God, and he hath diſ-

disfigured this Divine Image, and clothed it with our vile Image and Likeneſs; he hath been more earthy than the Earth it ſelf, more unſtable than the Water, more mutable than the Wind, more enflamed in his appetite than the Fire, more hardned than the Stone; more cruel to himſelf than the wild Beaſts, more ſpiteful and venemous againſt others than the Cockatrice: He hath neither feared God, nor regarded Man: He hath not been contented alone himſelf to be injurious to God; but would have many others to be partakers with him in ſinful Practices.

Now what ſhall be ſaid of his other abominable Practices? Such hath his Pride been, that he refuſed to be in ſubjection unto God; he would not ſubmit his Neck under the ſweet yoke of his Obedience, but would rather live as he liſted, and fulfil his own Will in every point, rebelling againſt the Lord, vexing his holy Spirit. How exceedingly was he enraged, if God did not grant him all his deſires, or if he ſent any Croſſes, or Troubles, for his Trial and Exerciſe: He loved to be

be applauded in all his doings, whether good or bad.

And now conſider, O my Soul, whether all Creatures may not juſtly cry out againſt thee, and ſay, Come, let us deſtroy this wicked Wretch from off the face of the Earth, that hath done ſo much wrong to our Creator. May not the Earth ſay, Why do I bear ſuch a cumberſome Wretch? May not the Water ſay, Why do I not drown him? May not the Fire ſay, Why do I not burn and conſume him? May not Hell ſay, Why do I not ſwallow him up, and torment him? Alas! miſerable Wretch that I am! What ſhall I do? Whither ſhall I go, ſeeing all Creatures are in Arms againſt me? Where ſhall I hide my Head? Who will receive me, who have offended all Creatures? The great God I have deſpiſed, the Angels I have grieved, the Saints I have diſhonoured, Men I have offended and ſcandalized, and all Creatures have I moſt wickedly abuſed. Whither then ſhall I flie for ſhelter, for as much as I have made all things to become mine Enemies: I look round about me, and can ſee nothing that will take my part; yea, even mine

mine own Conſcience barketh againſt me, and all my Bowels do accuſe me, and rent me in pieces.

Wherefore, weep continually, O my Soul, lament thy wretchedneſs like a poor miſerable Creature, never ceaſe weeping ſo long as thou liveſt in this Vale of miſery! be ſtill in expectation when thy merciful Saviour will vouchſafe to turn the Eyes of his Compaſſion towards thee; and with all poſſible humility and ſhame, caſt thy ſelf down at his Feet, and cry out, Oh! where can I find Puniſhment enough to be avenged on my ſelf, and Tears enough to waſh away mine offences? O Lord, I am that great Enemy of thine, which hath committed moſt wicked and abominable Offences before thy Face, I acknowledg my ſelf guilty before thee. I beſeech thee, O Lord, to caſt the Mantle of thy Mercy over me, thy poor, wretched, miſerable Creature, and let the greatneſs of thy Goodneſs overcome and cover my wickedneſs. Let the moſt ſweet loving Father rejoyce at the coming home again of his Prodigal Son: Let the good Shepherd rejoyce at the recovery of his loſt Sheep.

Oh!

Oh! how happy and joyful ſhall that Day be, when thou ſhalt caſt thine Arms about my Neck, and give me the ſweet embraces and kiſſes of Peace! I will now take Arms againſt my ſelf therefore, and be more cruel and rigorous againſt my ſelf than any other; I will loath and deſpiſe my ſelf, and from henceforth the face of Sin ſhall be more hideous to me than Hell; and I ſhall deſire to be deſpiſed and puniſhed of all Creatures, for as much as I have deſpiſed the Creator of them all. I am contented that all Diſhonours, Reproaches, and Puniſhments, do run upon me on every ſide, ſo that by them I may be brought to my moſt Sweet and Merciful Lord. And as for all Honour, Pleaſure, and Worldly Delights, they ſhall be quite baniſhed away from me, in ſo much as the very Names of them ſhall be heard no more in my Houſe; I will ſeek nothing elſe but the Honour of my Lord God, and the Contempt and Confuſion of my ſelf. Hitherto, or almoſt to this effect, are the words of that Devout and Ancient Father.

SECT.

Sect. XXI.

Of Family-Worſhip.

HEre I ſhall commend unto you the advice of a Reverend Divine of ours. Let Family-Worſhip be performed conſtantly and ſeaſonably, twice a Day, at that Hour which is freeſt from Interruptions, not delaying it without juſt cauſe. But whenſoever it is performed, be ſure it be Reverently, Seriouſly, and Spiritually done. If greater Duty hinder not, begin with a brief Invocation of God's Name, and craving of his Help and Bleſſing through Chriſt, and then reade ſome part of the holy Scripture in order; and either help the Hearers to underſtand and apply it: Or if you are unable for that, then read ſome profitable Book to them for ſuch ends, and earneſtly pour out your Souls in Prayer, *&c.* Pretend not neceſſity againſt any Duty, for it is but unwillingneſs, or negligence, that makes Men remiſs in Family-Worſhip. The lively and conſtant performance of Family-

mily-Duties, is a principal means to keep up the power and intereſt of Godlineſs in the World, all which decayeth when theſe grow dead, ſlight, and formal.

Thoſe Families wherein this Service of God is performed, are (as it were) little Churches, yea, even a kind of Paradiſe upon Earth. And for this purpoſe, St. *Paul* writing to *Philemon*, Greeteth the Church that is in his Houſe. And in like manner he ſendeth Salutations to the Church of *Corinth* from *Aquila* to *Priſcilla*, and the Church that was in their Houſe, 1 *Cor.* 16. 19. On the other ſide, where Family-Worſhip is not uſed, but either for the moſt part, or altogether neglected, thoſe Families may be termed no better than Companies of prophane and graceleſs Atheiſts, who as they deny God in their Hearts, ſo they are deſcribed by this Note, *That they do not call upon the Name of the Lord*, Pſal. 14. 4. And the Prophet prayeth thus unto God: *Pour out thy Fury upon the Heathen that know thee not, and upon the Families that call not upon thy Name*, Jer. 10. 25.

Philem. 1, 2.

Many

Many Parents take care only to enrich their Children, to make them great and honourable in the World, to leave them large Portions and Eſtates, to provide rich Matches for them, but take no care to bring them up in the Nurture and Admonition of the Lord: Nay, many Parents are afraid their Children ſhould prove Religious: Some Parents cannot abide their Children, whom they ſee to look a little towards Sion. Such Parents (as one ſaith) are the Devil's Children. But every Parent ought to ſay of his Natural Children, as St. *John* doth of his Spiritual Children (*Epiſt.* 3. 4.) *I have no greater joy, than to hear that my Children walk in the Truth.*

SECT. XXII.

A Calling, and Buſineſs, of what Importance.

IT becometh every one to be truly Diligent, and well employed in ſome lawful Calling. God himſelf (both Father and Son) are ſaid to Work, *John* 5. 17. and will admit of no Loi-

terers, or Idle Perſons. He that will have his Penny, muſt work in his Vineyard, *Mat.* 20. 6. *And he that worketh, receiveth Wages, and gathereth Fruit unto Life Eternal*, John 4. 36. No Man therefore muſt be idle, or ill employed: He muſt work the Works of God, that is, ſuch as God ſets him about, and approveth, without picking and chooſing his own Work: *He muſt work while it is Day, before the Night cometh, wherein no Man can work.*

Let me adviſe thee, O Chriſtian, to improve Time and Buſineſs, that even thine Idleneſs (if I may ſo call thy vacant Hours) that is, thy neceſſary reſt, thy leiſure, may not be without ſome Diligence, becauſe it tendeth to fit thee for Buſineſs. When thou lieſt down to ſleep, let it be to this end, that thou mayſt riſe, and go about thy Work, not to pamper Sloth: If thou eateſt, do it to the ſame end as *Elias* did, to walk in the ſtrength of thy Food the way that God ſends thee, not to gratifie thy Belly, or thine Appetite. And when God puts thee at any time upon doing his Will, be thou never better pleaſed, than when God gives thee thy Hands full of work,

nor

nor more reſtleſs, than when God doth not employ thee.

It is the diligent Hand that maketh rich: And the Soul of the Diligent ſhall be made fat. If thou walkeſt in God's Way, thou art in God's keeping. But if thou ſtraggleſt from the way of Duty, thou art like enough to meet with a Lion, as the diſobedient Prophet: Or with a Storm, a Wrack, a Whale, as Fugitive *Jonas*, to ſwallow, not to ſave. But if thou walkeſt diligently in thy Calling, thou art within the Hedg and Pale of Providence, and under the Guard of the holy Angels. Idleneſs is the enemy of Health, the conſumption of Thrift, the foil of Vertue, the hindrance of Wiſdom, and the hatred of God; as a Reverend Divine of ours termeth it.

Prov. 10. 4. & cap. 13. 4. 1 *Kings* 13. 24. Jonas 1. 17. *Pſal.* 34. 7.

No Man ever had larger Poſſeſſions than *Adam*, who was the only abſolute Monarch of the whole World; nor was any meer Man more Noble, for he is ſtiled *the Son of God*, Luke 3. 38. If

any exceeded him herein, it was only Jeſus Chriſt, the Natural Son of God, and *Heir of all Things:* Yet God would not that either *Adam* in Paradiſe, in the ſtate of Innocence, or his own Son appearing in our Fleſh, ſhould be without a Calling, or idle in it.

How many are there of the Gentry, that are poſſeſſed with this Opinion, that they muſt live at the height of their Eſtates, and ſpend all their time in Pleaſures and Idleneſs, no way conducing to the Common Good, but much to the Prejudice of it; as if God, like *Auguſtus*, had built an *Apragopolis*, a City void of Buſineſs, and a Nurſery of Idleneſs and Prophaneneſs.

Multitudes there are in the City, that like the *Athenians*, find little to do, but to buſie themſelves to hear and tell News. Others ſpend moſt of their time in Plays, and in Viſits, in the ſtudy of the Times, Faſhions, Modes, and Compliments, *&c.* erecting (as it were) an Academy of Idleneſs, to buſie all vain Perſons; like that Office ſet up at *Rome* by *Tiberius*, ſtiled, *A Voluptatibus.* But this will be the Doom of all Idle Perſons, *Caſt the unprofitable Servant*

Servant into utter Darkneſs, where ſhall be weeping, and gnaſhing of Teeth, Mat. 25.30. Every one (though never ſo Great and Honourable) ſtandeth in God's Family as a Servant; as *David* profeſſeth himſelf to be, *Pſal.* 116. 16. *Moſes* was faithful in all God's Houſe as a Servant, and Servants are not idle.

Every one muſt ſerve in ſome particular Calling, wherein he muſt abide with God, whether it be in the Magiſtracy, ruling with God, (1 *Cor.*7.21.) that is, for God, and being faithful with the Saints, (*Hoſ.* 11. 12.) and ſo he muſt be a Servant unto all. Thus as *David*, he may ſerve his Generation by the Will of God, *Acts* 13.36. Or whether it be in the Miniſtry, ſo he is to be a Servant of Jeſus Chriſt. Thus St. *Paul*, in the behalf of all faithful Miniſters, *We preach not our ſelves, but Chriſt Jeſus the Lord, and our ſelves your Servants for Jeſus ſake*, 2 Cor.4.5. Yea, the Maſter of the Family muſt be a Servant to the Family, elſe the Family will not abide in good Eſtate and Order. He that is idle, and neglecteth the care of his Family, is worſe than an Infidel.

See that you do not only labour, but

that the thing you are diligent in, be worth your Labour; joyn Choice with Diligence, and ſee that you guide all your Affairs with Diſcretion. Meddle with nothing, till you are able to anſwer your ſelves that Queſtion, *Cui bono?* What is it good for? Is it my Calling, or within it? or in the way to it? Doth it prepare me for it, or quicken me in it? Doth it make me work more cheerfully, or fruitfully?

See that ye do your own Buſineſs, as St. *Paul* adviſeth, 1 *Theſſ.* 4. 11. I do not mean that ye ſhould refuſe to do Buſineſs for others if they deſire it, and that it may be for their Good; but look, that what ye do for your ſelves, or others, be confined within the limits of your Duty, Place, and Calling. Meddle not with things beſide your Calling. God furniſheth every Man with Abilities ſuitable to his Calling; becauſe therein he works for God, but not with ſufficiencies for another Calling; becauſe therein he works for himſelf, or rather indeed againſt himſelf; as a Reverend Divine notes: For he that ſteps out of his Calling, offendeth God, and ſo runs himſelf into danger.

He

He is as a Souldier, who having his Station appointed him by his General, goes to another: Or, as a Bird wandring from her Neſt where ſhe is ſafe, becometh liable to be caught in Nets, to be ſhot, or made a prey to other ravenous Fowls.

As Chriſtians, ye muſt ſeek the Kingdom of God in the firſt place, and do God's Work before your own; but in buſineſs of your own particular Calling, ſee that ye not only abide with God, as not ſtarting from him, or it; but labour for God, that ſo ye may pleaſe him that hath called you.

Among all Buſineſſes, ſet upon that which moſt concerneth you to look after, having an eye to God's Command, and the good of Humane Society: And in the midſt of outward Employments, labour to have your Converſation in Heaven; and to do your earthly Buſineſs with an heavenly frame of Heart: Let not your Hearts be taken up, nor taken away with the things of the World, but ſet your Affections on things above, and not on things on the Earth. And when ye are moſt diligent in the works of your Callings, aim at the

gaining of Time and Liberty for vacancy to holy Duties. In your Working-days Labour, prepare for the Sabbath's reſt, and daily ſo endeavour, that you may gain time to ſolace your ſelves with the Lord, in Reading, Meditation, or Prayer.

I have read of a certain Prince, of whom it is ſaid, That he ſeemed always vacant in his moſt ſerious Employments.

See that ye manage all Buſineſſes without overmuch Carking and Vexation. Care and Diligence may be accompanied with Tranquility of Spirit, but not ſo with Carking Vexation. Be careful then in all Affairs committed to thee by the Lord, but vex not thy ſelf about them; for that will cloud thy Reaſon, diſturb thy Judgment, and hinder thy doing of any thing well. The Waſps and Droans make more noiſe than the Bees, yet make no Honey, but Wax only. So they that perplex themſelves too much about Worldly Buſineſs, perform not any thing well. And in all thy Affairs reſt thy ſelf chiefly upon God, whence all our Buſineſs ſhould begin, commit all thine Affairs unto God, truſt in him,

and

and have an eye ſtill unto him: [As thoſe that ſail at Sea, who that they may attain to the Land they deſire to come unto, do look more up to Heaven than down to the Sea,] then God will go along with you, and bleſs and proſper you, that you ſhall not only get Proviſion for your own Families, but be able alſo to miniſter to them that are in need.

SECT. XXIII.

Conſiderations for thoſe that have the Preeminence above others in the Body Politique.

THat Man hath no ſmall Buſineſs, who hath many under his charge. It is an high point of Honour to be Head and Lord over others, it is alſo a high point of Service. Here it may not be impertinent to ſet down the words of a Grave Divine, and Devout *Spaniard* to his great Lord, which are theſe: Look (ſaith he) upon the Lord of

Avila's ſpirit Ep. 15. p. 130.

Men and Angels, whoſe Perſon you repreſent. It is but reaſon that he that ſits in the place of another, ſhould have the Properties of him whoſe place he repreſents. A Lord of Vaſſals, is a Lieutenant of God. There is nothing to which great Lords ought to attend ſo much, as truly and cordially, (and like Men who live in the Preſence of God) to remain ever faithful and firm to him, without enclining either this way, or that. And this will be eaſily performed by that great Man, who ſhall attentively conſider, that he is but the Miniſter of God, as one who but meerly executes, and muſt not exceed the Commiſſion which is given to him. God placeth not great Lords in the World, to the end that they may do and undo what they liſt; but to execute the Laws of his holy Will. And though they may account themſelves Lords, yet are they ſtill under the Univerſal Lord of all, in compariſon of whom they are more truly Vaſſals, then their Vaſſals are theirs: And their Power is as truly limited as their Vaſſals power is, for as much as concerns the diſpenſing with what he ought to do.

Your

Your Lordſhip muſt conſider, that as you are ſet as an Eye in the Body, ſo hath he placed you in the Eyes of many, who take that to be a Rule of their Lives which they ſee you do, make account that you are ſeated in an high Place, and that your Speech and Faſhions are ſeen by all, and followed by the moſt Men. Take it for a point of Greatneſs, to obey the Laws of Chriſt our Lord; doubtleſs inferiour Men would hold it an Honour to do that, which they ſaw practiſed by great Perſons, *&c.* I beſeech your Lordſhip, that as you are a particular Man, you will look into your ſelf with an hundred Eyes; and that you will look into your ſelf with an hundred thouſand Eyes, as you are a Perſon upon whom many look, and whom many follow. And take care, to govern both your Perſon and your Houſe ſo orderly, as the Law of Chriſt requireth, that he who ſhall imitate your Lordſhip, may alſo imitate Chriſt our Lord therein, and may meet with nothing to ſtumble at. The Vulgar is without doubt but a kind of Ape. Let great Men conſi- *Ibid. pag.* 131.

der

der what they do, for in fine, that will be followed, either to their Salvation, if they give good Example; or for their Condemnation, if it be evil.

I will add one thing more, namely, the Speech of *Sarpedon*, to his Brother *Glaucus*, which is worthy to be obſerved by all Great Men. Come on Brother, we are Lords over others, accounted Gods upon Earth; let us ſhew that we are ſo in Deed, and not in Name. Our Work muſt evidence our Worth. They who are the higheſt Lords, muſt in point of good Service to their Country, be the loweſt Servants. They that are above others in Place, muſt ſhine before others in Vertue: They that eat of the fatteſt, and drink of the ſweeteſt, and ſo have the beſt Wages, muſt by the Rule of Proportion, do the beſt Work. And the rather, that our Underlings (ſuch who are inferiour unto us) may have cauſe to ſay; Theſe are honourable Perſons, and they walk Honourably; they are prime and principal Men among us; and they are (as their Preeminence in place imports.) the firſt and formeſt in every good and honourable Action. So *Sarpedon* encourageth

courageth his Brother, That as two worthy Persons, they might do worthily; which is worthy every Man's knowledg that hath Preeminence above others.

Sect. XXIV.

Of the Government of a Family.

The Master of the Family is a Person in whom resteth the private and proper Government of the whole Houshold, and he comes not to it by Election, as it falleth out in other States, but by the Ordinance of God, setled in the order of Nature: As one hath well observed. To the *Paterfamilias*, the Father and Chief-head of the Family, the true right and power over all Matters domestical do belong: And to this purpose, if thou art in that Place,

1. See that thou set up and further the Worship of God in thy Family. It was the resolution of *Joshua*, *I and my Houshold will serve the Lord*, Josh. 24. 15. And to this end, do thou both pray for, and

and with thy Houſhold, and alſo inſtruct them in the holy Scriptures, and catechiſe them in the grounds of Religion, that they may grow in Knowledg, and may profit by the publique Miniſtry. Thus God commanded the Children of *Iſrael* to walk in their Families. Deut.6.7.*Thou ſhalt rehearſe theſe things continually unto thy Children, and ſhalt talk of them, when thou tarrieſt in thine Houſe*, &c. And, ver. 20. *When thy Son ſhall ask thee— What mean theſe Teſtimonies, and Ordinances, and Laws, which the Lord our God commanded you? Then ſhalt thou ſay unto thy Son, We were* Pharaoh's *Bondmen in* Egypt, *but the Lord brought us out of* Egypt *with a mighty Hand.* This Teſtimony God gave of *Abraham* before the Law was given, Gen.18.19. *For I know* Abraham, *that he will command his Sons, and his Houſhold after him, that they may keep the Way of the Lord.* To this purpoſe, St. *Auguſtine* ſaith; That the Maſter of the Family doth after a ſort, and in his meaſure, perform the Office of a Biſhop within his own Houſe.

Auguſt. in Joan. Tract. 51.

2. See

2. See that thou makeſt Proviſion for thy Family, both Food and Rayment. *If any provide not for his own, and eſpecially for thoſe of his own Houſe, he hath denied the Faith, and is worſe than an Infidel,* 1 Tim. 5. 8. *The Lambs are for thy Clothing, and the Goats are the price of thy Field; and thou ſhalt have Goats Milk enough for thy Food, for the Food of thy Houſhold, and for the maintenance of thy Maidens,* Prov. 27. 26, 27.

3. Look that ye keep good Order, and exerciſe good Diſcipline in the Family: If Children be ſtubborn, and Servants diſobedient, you are to correct them, and chaſtiſe them according to the nature of their Offence, and the ſtate and condition of the Perſon, having firſt admoniſhed them.

4. See that you perform all Duty about your Servants conſcionably. Which conſiſteth in two things,

I. In reſpect of your Chooſing them.
II. In reſpect of your Carriage toward them.

In the Choice of Servants, have regard to theſe things.

1. As

1. As to the number of Servants, ſee that it be proportionable to your Eſtate, Revenues, Calling, and Employments. It is great folly to make Oſtentation of many Servants meerly through Vanity. A Man is no way the happier by having many Servants.

2. As to the quality of Servants, you muſt either take good Servants, or labour to make them ſuch. If one *Achan* troubleth a Land, how may one irreligious Servant trouble an Houſe? God bleſſed *Potiphar* and *Laban*, for *Joſeph*'s and *Jacob*'s ſakes: You ſhould beware of entertaining ſuch Servants, who have neither Conſcience, nor the fear of God, and by whoſe wicked Converſation your Children may be ſoon corrupted.

3. For Capacity; It is neceſſary that in a Servant there ſhould be Ability to diſcharge his Office; for every one that is Honeſt, hath not Ability to undergo all kinds of Buſineſs. Our Abilities are limited as well as our Minds, and every one hath his particular Talent, which muſt be known by thoſe that will make uſe of him. To this end enquire where they have lived, get good Teſtimony con-

concerning them, and try before you truſt.

4. See that you take ſuch Servants as are faithful. Faithfulneſs is one of the Qualities which the Goſpel gives of a good Servant: You have reaſon to require it, and diſcreetly to make trial of it, not by ſuſpicions and jealouſies, which only ſerve to provoke ſuch as have a diſpoſition to do well. A Man is oftentimes made Faithful, by being thought Faithful; and many through continual fear to be Cozened, have taught others to Cheat and Cozen, juſtifying *their Deceit by their own Diſtruſt:* As the *Roman* Philoſopher ſaith; You muſt allow your Officers what command and freedom their Charges do require, not quarrelling with them every minute for Trifles: Notwithſtanding you muſt carefully reſerve the ſtate of your Affairs for your private knowledg; for it is an equal Fault, indifferently to truſt all, or to diſtruſt all.

II. As to your Carriage towards them.

When you have made a good choice, the government of them is not hard: For

For St. *Auguſtine* ſaith, *Nothing is ſo eaſie as to perſwade thoſe unto Good, who have a great deſire to put it in practice.*

1. Baniſh all Vice and Scandal from your Houſe, let not Wantonneſs and Uncleanneſs come near it: Let not Surfeiting, Drunkenneſs, or Exceſs know ſo much as the gate thereof; ſuffer not proud Perſons, Liars, Slanderers, and workers of Deceit to dwell with you, cauſe froward and wicked Perſons to depart from you. This was *David*'s practice, *Pſal.*101. For as *Nebuchadnezzar* made the Pages that attended on him, learn his Language; ſo the Devil teacheth thoſe of his acquaintance, his Dialect.

2. And having exiled Vice, accuſtom your Family to ſome Devotion, cauſe them diligently to hear the Word on the Lord's Day, and on other occaſions offered; bring them to the Church, or publique Congregation, and ſee that they do there both religiouſly and reverently behave themſelves, during the time of the publique Worſhip: And that being ended, and the Congregation diſmiſſed, examine them touching what they have heard, that they may profit

profit both in Knowledg and Obedience: Invite them alſo to frequent the holy Sacrament, according to their Condition and Capacity: Aſſemble them at the Evening, or ſome convenient time in the Day, to ſome Devout and Pious Exerciſe; ſee likewiſe how they are inſtructed in the Articles of Faith.

3. Behave your ſelves Wiſely and Sincerely before your Children and Servants; for your Example will do more than all your Words; the Life and Converſation of a good Maſter and Miſtreſs, is a good Monitor in a Houſe. We live in an Age wherein we have more need of Patterns than Precepts. Servants adhere to the Pillars of an Houſe, as Ivy to great Trees. It is good that ye be liberal according to your Means; in ordering your Family, be honourable in ſuch Expences as are requiſite both for Neceſſity and *Decorum:* For if Nets be uſeful to take Fiſhes, Liberality is a Golden Hook to take Men. Manage your Dignity and Place in ſuch a way, as is neither, Harſh, Imperious, nor Arrogant: But let your Carriage be Mild, Affable, and Communicative: Shew Love and Tenderneſs to your Servants.

vants. A Chriſtian Servant muſt be in the place of a beloved Brother, or Siſter, and ſo to be received. *Philem. v. 16.* Think alſo how you may do them good, as well as how to be benefited by their Service. God required the *Iſraelites*, that they ſhould not rule over their Servants with Rigour, *Levit.* 25. 43. Ye muſt temper your Power with Mercy, laying aſide threatning to your Servants, *Epheſ. 6. 9.* that is, Huckſter-like, menacing of them for every Trifle: For many ſevere Maſters and Miſtreſſes can ſcarce ſpeak to their Servants, but they muſt call them *Knave*, *Raſcal*, *Queen*, *Drab*, &c. threatning to throw ſomething at their Heads, to give them that which will ſtick by them, *&c.* This kind of threatning their Servants the Apoſtle doth forbid. But on the other hand, take heed leſt through Indiſcretion, ye run out of one extream into another; for he that bringeth up a Servant daintily, ſhall have enough of it. Let me adviſe you alſo, to retain a decent and moderate Gravity in your Deportment, that the Stamp which God ſets on thoſe he calleth to Offices and Places of Government, may not be debaſed. Final-

Finally, In all your Affairs, invoke God's Aſſiſtance, and to give you Wiſdom to know what is pleaſing to Him, and that you may put it in Execution. If your Project or Enterpriſe have good Iſſue, give the praiſe unto God, and an example of Modeſty unto your Neighbour: But if Buſineſs keep not time to your Will, learn you to keep time to the Divine Providence, which maketh all Harmony in the World; as one adviſeth: Though you may have power over your Deſigns, yet ye have no power over their Events. But above all, look into your Self, as the firſt piece of your Government; let your Conſcience be pure and peaceable, and herein do you exerciſe your ſelves, to have always a Conſcience void of offence toward God, and toward Men, ſpeaking and doing every thing with much Conſideration, and never ſlighting or deſpiſing the Counſel of thoſe, that are able to adviſe you. Keep the thoughts of God's Preſence always in your thoughts, and teſtifie it by the deſire you have to pleaſe him in all Places, Occaſions, and Actions: Dedicate all your Works to him before you

begin

begin them; and having finiſhed them, remember always to ſet upon them the ſeal of Thanſgiving due to his Divine Majeſty.

SECT. XXV.

Rules about Eating and Drinking.

IN Eating and Drinking beware of Exceſs, either in reference to the *Quality*, or *Quantity* of Meats and Drinks.

As to the Quality, or kinds of Meats and Drinks, be content with thoſe that are neceſſary and uſeful, for the preſervation of the Health and Strength of your Bodies, and do not inſatiably deſire thoſe Meats which do not befit your Calling. The Children of *Iſrael* in the Wilderneſs luſted after the Fleſh-pots, the Leeks, the Onyons, and Garlick of *Egypt*, ſaying, *Now our Soul is dried away, and there is nothing at all beſides this Manna before our Eyes.* See how contemptibly they ſpeak of that Manna, which God had in a miraculous way Num. 11. 4, 5, 6.

way rained down from Heaven among them (which is called the Corn of Heaven, and Angels Food, *Pſal.* 78. 24,25.) but this was not good enough for their Palates, they muſt have more rare and choice Proviſion. Thus ſaith *Tertullian*, *The Men whom God owned as his firſt People, did* (if it may be ſo rendred) *re-print the Sin of our firſt Parents, and ſet it forth in a new Edition, complying more with their Bellies, than their God.* The Lord ſatisfied their inordinate Appetite, but it was with the execution of Vengeance on them: For whilſt the Fleſh was between their Teeth, ere it was chewed, *the Wrath of the Lord came upon them, and ſlew the fatteſt of them, and ſmote down the choſen Men of* Iſrael, Pſal. 78. 31.

Primus populus primi Hominis reſculpſit crimen; pronior ventri, quam Deo deprehenſus. *Tert.* contra *Pſychicos.*

Seneca tells us, That he is the Wiſeſt Man, not who hath a faculty of making Rooms to feaſt in with the greateſt Artifice, and is skilful in adorning them with the moſt luxurious variety of Diſhes; but he who teacheth himſelf

and

and others, that Men may have such Provisions as are necessary for them, if they are content with the things *quæ Terra posuit in summo*, which the Earth doth with an open and ready hand afford unto them; such as required but little Cost or Toil to procure, or Art to dress them: *Quæ si audire humanum genus volucrit, tam supervacuum sciet sibi coquum esse quam militem.* Which Doctrine (saith he) if Mankind would hearken and give good credit unto, a Cook would be as needless a thing in the World as a Souldier, who certainly would be a very useless and superfluous Creature, if the World were as Wise, as Good, and Peaceable, as it should be.

Senec. Ep. 90.

Solomon adviseth us, not to be desirous of Dainties, for they are a deceitful Meat, *Prov. 23. 3.* *Pythagorus* enjoyn'd his followers to abstain from all sweet and costly Meats. *Epictetus* would have Men take so much care for the things of the Body, Meat, Drink, Clothing, &c. as is necessary to make it serviceable to the Soul; and (saith he) Whatsoever serveth for Ostentation only, or Deliciousness, he would have Men

Men to abandon. *Plutarch* complained, That Men kept such ado about seasoning the Flesh of living Creatures (which they killed for Food) with Oyl, Wine, and Hony, with *Syrian* and *Arabian* Sauces and Spices, as if they meant to embalm them in order to an honourable Burial in their own Bodies. And *Xenophon* tells us, Such fare is longed for only by Wanton, Diseased, Effeminate Persons, and that they who eat their Meat most heartily, need no such Sophistications.

Plutar. Xeno. *apud* Athenæum. *lib.* 3.

To feed upon variety of Dishes, is very prejudicial to our Bodily Health. There is not so much harm proceeding from the substance in it self of Meat, and quality of it, in ill Dressing and Preparing, as there is from the quantity, disorder of Time and Place, unseasonable Use of it, Intemperance and overmuch taking it. That of *Pliny* is most true; Simple Diet is the best, heaping up of several Meats is pernitious, and

Homini cibus utilissimus simplex, acervatio ciborum pestifera, multos morbos multa fercula ferunt. Plin. lib. 11. cap. 52. Avicen. dec. 31. cap. 2.

Sauces worse: Many Dishes bring many Diseases. And *Avicen* saith, That nothing is worse than to feed on many Dishes, or to protract the time of Meats longer than ordinary: From thence proceed our Infirmities, and 'tis the foundation of all Diseases, which arise out of the repugnancy of gross Humours.

Fernel. *path. lib.* 1, *ca.* 14.

Thence (saith *Fernelius*) come Crudities, Wind, Oppilations, sudden Death, and what not? As a Lamp is choaked with too much Oyl, or a little Fire with overmuch Wood, quite extinquished; so is the natural heat with immoderate eating of variety of Meats, strangled in the Body. *Hippocrates* himself tells us, That impure Bodies, the more they are nourished, the more they are hurt; for the nourishment is putrified with vitious Humours.

2. As for the quantity of Meats, we should be very sparing and moderate.

Cardan, *l.* 2. *de Com.*

It was the complaint of *Cardan* in his time, Man alone (saith he) eats and drinks without Appetite, and useth all his Pleasure without necessity, *animæ vitio*; and thence come many

many Inconveniencies to him; for there is no Meat whatsoever, though otherwise wholesome and good, but if unseasonably taken, or immoderately used, more than the Stomach will well bear, it will engender Crudity, and do much hurt. Therefore *Crato* adviseth his Patient to eat but twice a Day, and that at his set Meals, by no means to eat without an Appetite, or upon a full Stomach, and to put seven Hours difference between Dinner and Supper. Which rule did we observe, it would be much better for our Healths than it is.

Temperance is a Bridle of Gold, as one calleth it, and he that will preserve his Health, and avoid those Inflations, Obstructions, Crudities, Distentions, that proceed from full Feeding, must feed sparingly, of one or two Dishes at most, and have *ventrem bene moratum*, as *Seneca* calls it; for by overmuch eating, or feeding on variety of Meats, we choke up our selves, and stifle Nature. *Hilberius* writing the Life of *Berengarius*, saith of him, Hilber. *in vit.* Barengar.

——Cui non fuit unquam,
Ante ſitim potus, nec cibus ante famem.

That he never drank till he was a-thirſt, nor eat till he was hungry. But now it is otherwiſe, Men wear their Brains in their Bellies, and their Guts in their Heads; as *Cornelius Agrippa* taxed ſome in his time, who are *ingenioſi ad gulam*; if they are witty in any thing, it is to ſeek ways to pleaſe the Palat, and ſatisfie the Gut: And although eminent Danger, and deadly Diſeaſes be ready to ſeize upon them, *Edunt ut vomunt, vomunt ut edant*, they Eat that they may Vomit, and Vomit that they may Eat again; Eating till they are ready to burſt aſunder.

Temperance muſt continually be practiſed, no Time, never a day in the Year is allowed for Intemperance, Surfeiting, or Drunkenneſs. It muſt not only be ſhunned, when Men are full of Buſineſs, or the like, but at all Times, even at Feaſts, at Weddings, at Fairs, at the meeting of old Friends and Acquaintance, or the like, at ſuch times when many make account they may take

take liberty. Our Saviour alloweth thee not one hour in thy whole Life, for Surfeiting or Drunkenneſs, *Luke* 21.34. *Take heed* (ſaith he) *leſt at any time, your Heart be overcharged with Surfeiting and Drunkenneſs.* Now this Temperance in Meats and Drinks, is ſuch a ſober uſe of the Creatures, as doth not hinder, but further us in the Service of God, and in the neceſſary Duties of our Calling: Which agreeth with that general Rule of Saint *Paul*, 1 Cor. 10. 31. *Whether ye eat or drink, or whatſoever ye do, do all to the Glory of God.* Theſe things therefore muſt be ſo uſed, as that they may fit you to glorifie God in your general and particular Callings. God's Glory muſt be the end of all, and all muſt be referred to it. Now if this Rule were both rightly underſtood, and duly obſerved, how would it guide you in the uſe of the Creatures, that you ſhould not abuſe them, nor defile your ſelves in the uſe of them. How ſhamefully do Men caſt off all due conſideration of this Rule, when partly by ſtupifying their Senſes, and clouding their Underſtandings, by letting looſe their Hearts to

Carnal Contentments, they make themſelves unfit both for the Service of God, and for the Buſineſs of their lawful Callings. Such Men aim not at the Glory of God, but the pleaſing of other Mens vain humours with whom they converſe, the ſatisfying of their own carnal and ſinful Appetites, or the like, to the great Diſhonour of God, and taking his Name in vain.

Labour therefore to ſhun and abhor Intemperance and Drunkenneſs, as that which will abaſe you below the Beaſts that periſh; and which as one (who in his time was eminent above the moſt in his Kingdom, for Wit and Parts) ſaith, will make a Man Contemptible, and deſpiſed of all Wiſe and Worthy Men. Take heed therefore (ſaith he) that ſuch a cureleſs Canker poſſeſs not thy Youth, nor ſuch a beaſtly infection thy old Age, for then ſhall all thy Life be but as the life of a Beaſt; and after thy Death thou ſhalt only leave a ſhameful Infamy to thy Poſterity, who ſhall ſtudy to forget that ſuch an one was their Father. Thus he, and much more for the diſgracing of that Sin. Abridg your ſelves therefore

of

of ſome of your lawful Delights: For ſuppoſe it be lawful to deſire after the moſt pleaſant Food, and to feed on variety of Diſhes at your Tables, yet may ye do better to deny your ſelves ſome lawful Contentments, than always to go to the utmoſt bounds of your lawful Liberty, or to do all that is not ſimply unlawful. You ſhall not readily fall in things unlawful, if you warily reſtrain your ſelves ſometimes in things lawful. If one be addicted to Intemperance in Eating, he ſhall with more facility overcome this Vice, if he abſtain from thoſe Meats that are moſt pleaſing to his Palat; even ſuch as are lawful for him to feed upon, and if he abſtain from them at ſuch times as he may lawfully uſe them. This is one of the moſt forcible remedies to overcome this Vice, that any Man can uſe.

Begin all your Refections with Prayer, and feed your Minds with holy Meditations whilſt ye are eating and drinking, As of eating Bread in the Kingdom of Heaven, of labouring for the Meat that endureth to everlaſting Life, of feeding on God by his promiſes by Faith; then doth God prepare a Table

for you, when ye thus Eat and Drink to his Glory. To this purpoſe ſome of the Ancients uſed to have a Chapter read out of the Bible, whilſt they were Feaſting, and feeding at their Tables. *Tertullian* tells us, what were the Banquets of the Primitive Chriſtians. Our Feaſts (ſaith he) expreſs what they are in their Names. They are called Ἀγάπαι (*Charities*) becauſe they are Inſtituted for relief of the Poor: Our Table reſembleth an Altar, and our Supper a Sacrifice: We mind not the Expence, to ſpend in the name of Piety is gain. Our Table hath nothing ſavouring of Baſeneſs, Senſuality, or Immodeſty; we feed by Meaſure; we drink according to the rules of Temperance; we ſatiate our ſelves as much as is neceſſary for thoſe who muſt riſe at Midnight, to offer up their Prayers unto God: We ſpeak and converſe as in the Preſence of God; our Hands being waſhed, and Candles lighted, every one repeateth what he knoweth out of holy Scripture, and from his own invention, to the Praiſe of God. Prayer, as it began the Banquet, ſo it concludes it:

Tertul. in Apolog.

it: From the Table we go unto the exercise of Modesty and Decency; you would say, if you beheld us, that we were not at a Supper, but at a Lecture of Holiness.

Sect. XXVI.

Of Recreations, and how to use them.

Concerning Recreations, it is the judgment of many Grave and Learned Divines, that it is an unchristian and unwarrantable Course, to spend a great part of a Man's time in Recreation, as if it were one half of a Man's Business, or perhaps more. It is only so far allowable, as it carrieth a respect to the Glory of God, and no more; so far as it is serviceable to a Man's Calling, and maketh him the more fit to discharge the Duties thereof to his Glory. I confess, it is necessary that sometimes we recreate our selves, both our Bodies and Spirits; and it is too rigorous a thing not to give our selves any Recreation; nor to suffer others that are under our Charge, to take

any. To walk Abroad to take the Air, to entertain the company with pleaſant Diſcourſes, to Ring, to Shoot, to play on ſome Inſtrument, or the like, theſe are Recreations ſo honeſt, that to uſe them well, needs nothing but Diſcretion, that gives to every thing its Order, Time, Place, and Meaſure.

Many uſe the Tennis, Batoon, Palmally, running of the Ring, Cheſs, Bowls, and Tables, which are Recreations commendable enough in themſelves; but therein ye muſt beware of Exceſs, be it either in the time employed, or in the Money hazarded; for if we employ too much Time therein, it is no more a Recreation, but an Occupation, that neither recreates the Body nor the Spirits, but rather dulls and diſtracts them. Beſides, if much Money be hazarded, it diſorders the Affections of the Gameſters; and it is an unjuſt thing to lay great Wagers upon the induſtry and abilities of ſo ſmall Importance, as is the hazard of all Games. But above all, take heed of placing your Affection on any of them: For be the Recreations in themſelves never ſo honeſt, it is a Vice to ſet your Affections

on

on any of them. But thou mayſt take Recreation in playing for the time thou playeſt, otherwiſe it would be no Recreation; but thou muſt not eagerly deſire or long after them, nor yet ſtudy on them, nor vex thy ſelf about them. And when thy Recreation withdraweth thy Mind from walking in an honeſt Calling, or eateth up the Time which might be far better ſpent, in doing thoſe things, as might tend to the good of thy ſelf, or others, either in reſpect of this Life, or the Life to come, it is a manifeſt Intemperancy, and want of Moderation. And if ſo ſtrict an account muſt be given of idle words at the Day of Judgment, as our Saviour tells us, how ſtrict a reckoning muſt be rendred of idle Actions? And all actions of Sport are idle, when they are Immoderate. All Chriſtians are bound to redeem the time, not thus idly and vainly to trifle and paſs away the time. And Heaven is appointed as a place for Men to reſt in from their Labours; not for thoſe to ſit down in, who have here ſpent a great part of their days in Sports and Pleaſures.

Ye may ſee the lawful uſe of out-

ward

ward Comforts, Recreations, and Pleaſures, allowed to the Godly, and the ungodly Man's unlawful and voluptuous courſe of living in Pleaſure, ſhadowed forth to us; in the difference that's between a Bird's and a Fiſh's uſing of the Waters.

1. The Bird doth but touch the Water, and ſips only for refreſhment; but the Fiſh wallows and tumbles in it, and delighteth to drench, and cover her ſelf therein.

2. The Bird only toucheth the Waters, but reſteth not upon them, but quickly ſpeeds her ſelf away again; but the Fiſh reſideth in them, as in its proper Element.

3. The Bird as ſhe flieth, lighteth down, and takes up a little Water in her flight by the way; but the Fiſh lieth continually ſwilling and ſucking in it.

So he that lawfully uſeth thoſe things which God hath given for our Delight and Refreſhment, in a Chriſtian moderate way, he takes them more ſparingly; whereas others do even glut and cloy themſelves with them. God's Children do take but a little of theſe,

and

and but by the way as they are in running the Race that is ſet before them, as they are in their flight towards Heaven, their Souls being then upon the wing, and raiſed to Heavenly-mindedneſs, when they do taſte of the ſweetneſs of theſe things. And if they herein tranſgreſs, and ſometimes glut themſelves too much with theſe things, their Failing doth more trouble them, than their Pleaſure doth refreſh them. On the other ſide, He that lives in Pleaſure, as the Fiſh in the Waters, he is then at reſt when he is enjoying ſome ſenſual Delights, he is then in his proper *Ubi*, and Element, when his Heart is even drench'd and immerſed in ſome ſuch Pleaſure, as is adapted to his Senſual Affections. And when he is in the Service and Worſhip of God, he is like a Fiſh on dry Land, out of its place; he is in ſuch a Courſe as is not pleaſing to him; his Heart acquieſceth in the midſt of his Delights, being not at all exerciſed in any Heavenly Imployment, his Heart is not any way born up with any lively and Heavenly Affections.

SECT.

Sect. XXVII.

Of the Converſation of Parents and Elders.

EVery one in the Family ought to ſerve God according to his Abilities, as his Place gives him occaſion or advantage. Many a one, if he were Head and Maſter of a Family, (as he is but an Inferiour) would do more good than there is done. Therefore they that have ſuch advantage of place, ſhould glorifie God accordingly: And they ſhould be like thoſe Wheels in the Clock, which move firſt of all, and carry round all the reſt with them: They ſhould be Leaders in Praying, in Reading, in Meditation, in holy Conference, in Humility, in Zeal, in Sobriety, in Admonition, in an Heavenly Converſation.

Parents ſhould pray earneſtly unto God to heal their Childrens Souls. They ſhould alſo be very careful to purge out the vanity of their Hearts and Converſations; that ſo albeit they could not pre-

prevent the running Iſſue whereby they conveied Sin to their Children at the firſt, yet they may take heed of increaſing it by an evil example. By a vain and evil Converſation, thou doſt no leſs than confirm, and even water thoſe roots of Sin, which thou thy ſelf haſt planted in them. 1. Evil Examples are moſt dangerous, which are practiſed by Men that have moſt Authority. Now the Child, eſpecially when he is young in his Childhood, when his diſpoſition receiveth its firſt ſhape, looketh upon his Father as his Prince (as it were,) he feareth and regardeth more than any Prince; and ſo his Look, his Word, and eſpecially his Example, is a Law unto him, and he looks for no better Warrant. It hath been ſaid, Much reverence is due to Children. We ſay (and that truly) that Children owe great Reverence to their Parents and Elders: And 'tis as true; Parents and Elders ſhould carry it reverently toward Children, becauſe their Example emboldens Children to imitate them in a likeneſs of Speech, or Behaviour. 2. That Example is moſt dan-

Maxima debetur pueris reverentia.

dangerous, that is moſt commonly in ſight. Now the Child looketh upon the Father and Mother almoſt every Day, when they riſe up, lie down, go forth, come in, talk, eat, drink, *&c.* he is ſtill with them: Other Mens Courſes he ſeeth but now and then, theſe always. Now when unmortified, unreſtrained Vanity ſhall break out in every paſſage of their Lives, and their Children be witneſſes of it, is it not likely that they will be followers of it alſo? The Child perhaps hears a Neighbour Swear once in a Week, or Month, but when he ſhall hear his Father every Day diſhonour God this way, this is very dangerous. 3. Evil Examples are moſt dangerous in thoſe whom we ſpecially love; for Love is a cover for many Blemiſhes, in Perſons and Things that are beloved. Now whom doth the Child love ſo much as Father and Mother, therefore their evil Examples will ſoon take with them. That which is evil in Parents, ſeemeth good to their Children, becauſe of their Natural Love toward them. Therefore ye Parents, how careful ſhould ye be of your Carriage in regard of your Children,

dren. Ye would have your Children love you, and ſo they ought: But take heed leſt ye make their Love to you, an occaſion of Deſtruction to them. That were a moſt wicked unnatural Parent, that knowing his Child ſhould love ſomething as ſhould poyſon it, would purpoſely lay it in his Child's way, that he might ſwallow it down: So when a Parent knows his Children love and embrace him, and that which he doeth, his Courſes and Actions; what a woful thing is it, if he ſhall defile himſelf and his actions with Sin and Wickedneſs; and ſo occaſion his Children by embracing him in love, to take into their Hearts and Affections, their Sin and Wickedneſs alſo, whereby he and his Actions are poiſoned. 4. The evil Examples of thoſe are moſt dangerous, on whom we depend moſt. Now upon whom on Earth doth Children moſt depend ſo much as on their Parents? They look for Meat, Drink, Clothes, Protection, Portions, from them, therefore their Examples are even a Law unto them. Therefore Parents ſhould walk unblameably before their Children, that their Sins may not be Stumbling-

bling-blocks, and occaſions of falling to them. 5. Thoſe Examples are moſt dangerous, which are of ſuch Perſons as have a ſpecial nearneſs and likeneſs to us in Natural Diſpoſitions. Now whoſe Natural Tempers are commonly more like, than the Child's to the Father's and Mother's? And when they being of like temper to the Children, ſhall walk before them in a vain Converſation, this will be a dangerous means to draw them after them. Therefore ye that are Parents, take heed, let not your Children learn of you to Lye, Swear, to be Drunk, to Cheat, to prophane the Sabbath, to ſcoff at Piety, to ſpeak Filthily, to be Malicious, to be Revengeful, to be greedy on the World, to be Proud, to be Wanton, to be Obſtinate, to be Idle, to contemn the Word of God, to neglect the Worſhip of God, or to perform it careleſly. It is little thought what miſchief Fathers and Mothers do to their Children in this regard. When the poor Child not yet knowing the right Hand from the left in matters of Religion, nor what belongs to Salvation and Damnation, ſhall ſee the print of his Father's foot

foot in the way of Sin and Death, will he not be apt to make his Father's foot-steps his Direction? *Ezek.* 20. 15, 16. Fathers by giving evil Examples to their Children, give evil Statutes to their Children. The Lord saith, *Walk ye not in the Statutes of your Fathers.* This he spake unto the Children. Their Fathers gave them Statutes, *viz.* They gave them their evil Example as a Law and Rule unto them. The Lord chargeth them to walk in his Laws, and keep his Statutes, and not to make the evil Ways and Examples of their Fathers a Rule unto them.

Therefore ye Parents, be ye very careful of your Conversation, even in regard of your Children; for be you sure of this, that if you perish in your Sins, and by your Example bring your Children to the same place of Torment, every one of them shall add exceedingly to your Woe and Misery. On the other side, in tender pity towards them, and your own Souls, labour all ye can, by Exhortation, Example, and by all good Means, to set your Children in the way of Life, that they may be a Crown unto you at the last Day. Blessed

ſed are thoſe Parents which ſo walk before their Children, and bleſſed are thoſe Children, which ſo follow ſuch Parents, as they follow Chriſt.

Sect. XXVIII.

Of the Carriage of Children, Servants, and Inferiours.

CHildren, and Servants, and Inferiours, muſt not ſlack their pace, if they ſhould perceive much backwardneſs to do that which is good, by thoſe that are above them, but they muſt ſtir up the gift that is in them, and labour to go as far before others in the Ways of God, as they are behind them in place and dignity: For although their Superiours ſhould out-run them in Zeal and Holineſs, yet they have no Warrant to tarry for them, when they ſee them to loiter. *Ahab* ſhould have been more careful than his Servant *Obadiah*, in ſaving thoſe hundred Prophets from *Jezebel*'s rage: Yet though *Obadiah* ſee his Maſter rather yield to his Wife, than fear the Lord, he will not learn

learn to ſtand ſtill by his example, but hides them by fifty in a Cave, and feeds them with Bread and Water. *Nabal* ſhould have been more ready to have relieved *David*'s wants, and more provident in ſaving his Family from danger, than his Wife, the weaker Veſſel: But when *Abigail* ſeeth him fail in both, ſhe doth not ſit ſtill, and put all to the hazard, but ſupplieth in both that wherein her Husband was defective. The zeal of an Inferiour Perſon ought to be attended with Humility, and comlineſs of Behaviour; yet muſt he not under colour of Humility, Modeſty, or keeping diſtance, neglect his Duty. Young *Elihu*, though he was ſo full of Matter, that he was ready to burſt, yet would not ſpeak before his Elders had ſaid what they could: Yet when he ſaw the Ancients ſilent, he thought their unſeaſonable ſilence a warrant for his younger years to ſpeak thoſe things which they ought to have delivered. *Job* 32.18. *ver.* 6, 7.

SECT.

Sect. XXIX.

How every one is every day to embrace all Opportunities of doing Good.

Opportunity is many times a special means which a Man of Gifts and Place hath to do good above others, and above himself at other times. Sometimes things fall out so fitly to a Man, that they even put him upon some Service tending to the Glory of God, whereas others have not the like. In such cases the Rule is that which is given to one in the holy Story; *Do as thine Hand shall find:* Do as occasion shall serve, do as opportunity shall invite thee. Many are called by the Lord's Providence giving them opportunity, to do somewhat for his Glory, whereunto others have not the like occasion. And when Men fail herein, they shew some neglect, or disobedience towards the Lord's Calling; and therefore when God offers an opportunity, we must not stand a questioning or muttering, Why do not such

ſuch, or ſuch, go before us? Why do not ſuch do it rather? As *Moſes* in his weakneſs told the Lord, [*Send him whom thou ſhouldeſt ſend*]. But every one ſhould think thus with himſelf, This is my Work, the Lord puts it upon me, and I muſt do it. This falls out in many Caſes, for which there is not a full Direction to be looked for.

Thus it may happen that a Man may ſometime by opportunity, be put upon a work of Mercy, to relieve one in Wants, when we meet him through God's Providence in caſe of Extremity, and we have ſomething at hand whereby to help him. This was the *Samaritan's* caſe, who found in his Journey the poor helpleſs Man, Robbed and Wounded, and ſo as occaſion was given, he mercifully relieved him. Now this Opportunity, that he came by him in this Extremity, and had ſomething about him to help him withal, did both enable him to relieve him, and was a calling to the Work which others had not, that came not that way.

So again, When Mens caſes are more clearly made known to us than to others, by familiar converſing with them,

or

or by ſome other means, and thereupon ſpecial ſuit is alſo made unto us. So *David*'s caſe was ſpecially made known to *Nabal*, by the familiarity paſſing between him and *Nabal*'s Servants in the Wilderneſs, and ſpecial ſuit was alſo made unto him by all the Rich Men thereabout; and therefore he had a ſpecial opportunity and calling to have relieved *David*, and was more ſpecially bound to it than ſome others.

So ſometimes a Man ſhall have a ſpecial opportunity given him, to admoniſh another of his Sin; He may meet him alone, he may perhaps have ſome advantage of him in ſome kind, and may make him beholden to him ſome way or other, and ſo have occaſion to deal the more boldly with him. As *Moſes*, when *Pharaoh* ſtood in need of him and his Prayer, to remove the Plagues which came ſo thick upon him, made uſe thereof, and amoniſhed him of his unfaithful dealing, and hardneſs of Heart.

I have read, that when a great Perſecutor of the Proteſtants in *France*, was ſmitten with a moſt grievous Diſeaſe, and was forced to make uſe of a Proteſtant

ſtant Phyſician that feared God, the ſaid Phyſician took this as an opportunity to tell him cloſely of the great Sin, in ſhedding the Blood of his Saints, and that this Diſeaſe was God's revenging Hand upon him. And when our Saviour had made the Blind Man eſpecially beholden to him for the cure of his Blindneſs, he took the opportunity to give him a ſeaſonable Admonition, *Sin no more, leſt a worſe thing come unto thee.*

Thus when another hath need of thine Alms, thy Counſel, thine Help any way, and Opportunity is given thee to deal plainly with him for any ſpecial Sin that thou ſeeſt him lying in; ſo perhaps thou findeſt him in a better temper than he uſeth to be. Thou mayſt then think the Lord hath fitted, and made him ready to thine Hand, and given thee an opportunity to work upon him, and thou muſt think thy ſelf bound to take it. There are many Caſes, and great variety of this kind, which a Man ſhall ordinarily meet with, and which every one muſt watchfully obſerve and take for the Glory of God, and his own furtherance in the Ways and Work of God.

Finally, All Christians truly sanctified, are enabled with heavenly Means and Graces, far above those that are in their Natural Estate. The wise Man saith, *A living Dog is better than a dead Lion.* The meanest Christian, of the weakest Capacity, and ordinary Natural Parts, being raised to the new Life of Grace, is better able to do the Service of God, than he that is dead in Sin, though enriched with higher natural Endowments. *Ruffinus*, in his Ecclesiastical History, tells us a memorable story, That when the Emperour *Constantine* the Great, had caused the Clergy to come together to dispute about the Opinion of *Arius*, there came unto the Assembly divers Philosophers, and Logicians, that were exquisite in their Faculty, and were highly conceited of themselves. Among the rest there was one that was very famous for a Logician, and every day he disputed with the Bishops, that were good Logicians also. Many very learned Men came to see and hear those Conflicts, nor could the Philosopher be put to silence: Nay, so cunning he was, that

Russin. *Eccles. hist. lib.* 1. *cap.* 3.

that when he was thought moſt of all to be caught and taken, like a ſlippery Eel he would ſlide away from them. But that God might ſhew, that his Kingdom is not in Word, but in Power, there was among the Biſhops, one of the Confeſſors ſtanding by, a Man knowing little ſave Jeſus Chriſt, and him crucified, who when he ſaw the Philoſopher inſulting over the Biſhops, and boaſting himſelf upon the skill that he had in Arguing and Reaſoning, deſired of all that ſtood by to give him room, that he might talk with that Philoſopher. The Biſhops and their Party, that knew the ſimplicity of the Man, and his unskilfulneſs in that kind, were afraid and bluſhed, leſt that Holy Simplicity of his ſhould perhaps be expoſed to the Scorns of thoſe crafty Companions. But the Old Man perſiſted in his purpoſe, and thus began: O Philoſopher, (ſaith he) in the Name of Jeſus Chriſt, hear thou thoſe things which are true. God that made the Heavens and the Earth, and gave Man a Spirit; whom he framed of the Duſt of the Earth, is One: He hath by the Virtue of his Word created all things both Viſible

and Inviſible, and ſtrengthened them by the Sanctification of his Spirit. This *Word* and *Wiſdom*, whom we call the *Son*, taking pity upon humane Errours, was born of a Virgin, and by the paſſion of his Death, hath delivered us from everlaſting Death, and by his Reſurrection hath given us everlaſting Life, whom we look for to be the Judg of all we do. *O Philoſopher*, ſaid he, *believeſt thou this?* Whereupon the Philoſopher, as if he had never learnt the Art of Contradiction, was ſo aſtoniſhed at the words which were ſpoken, that being mute to all that was alledged, only this he was able to anſwer: That what the Old Man had ſaid ſeemed ſo to himſelf indeed, and that there was no other Truth than that which was delivered by him. Whereupon the Old Man then replied, Why then, ſaith he, if thou believeſt theſe things to be true, ariſe, and follow me to the Church, and take thy Baptiſm, the Seal of this Faith. Hereupon the Philoſopher turning to his Diſciples, or to thoſe that were preſent, and came to hear, ſaid, O ye learned Men, hearken unto me; Whilſt this Matter in hand

was

was performed by Words, I alſo oppoſed Words unto Words; and thoſe things which were ſpoken, able I was to confute by the Art of Speaking: But now that inſtead of Words, Power is proceeded from the Mouth of him that ſpeaketh, neither can Words reſiſt that Power, neither can Man withſtand God: Therefore, if any of you here preſent, can believe thoſe things that have been ſpoken, as I do believe them, let him believe in Chriſt, and follow this Old Man, in whom God hath thus ſpoken: And ſo at length the Philoſopher becoming a Chriſtian, was glad that he was thus vanquiſhed.

Now then all ye that are made alive to God, conſider ye what the Lord requireth at your Hands; is it enough for you to keep pace in the Ways of God, with thoſe that are aſleep, yet dead in Sin? As if a Man ſhould not ariſe from his Bed, nor ſet upon his Work, until he ſeeth the dead Corpſes in the Church-Yard riſe out of their Graves, and walk abroad. It is you that have wherewithal to ſerve the Lord: It is you that have your Eyes opened, to ſee the Ways and Works which he hath ordained, that

ye ſhould walk in them: It is you that have Faith to reſt upon him, whereby to receive an encouragement from him in his Services, upon the apprehenſion of the Crown of Glory. It is you that have the Spirit of Prayer; it is you that have caſt Anchor within the Vail; it is you that can ſee an open paſſage for your Prayers and Services to the Throne of Grace: It is you that have felt the Fire of God to fall upon your Hearts, whereby ye might offer up an acceptable Sacrifice unto God, like *Elijah*, whilſt Carnal Men, like the Prieſts of *Baal*, may beat, cut, and force themſelves (as divers of the *Papiſts* do) beyond others in outward ſhews and needleſs Superſtitions, and yet have not one ſpark of Fire from above, to ſet their Offerings on fire. It is not a body of Sin that will make a pleaſing Sacrifice unto God, but a Body and Soul waſhed by the Blood of Chriſt.

Therefore you to whom God hath thus given, you muſt offer up your ſelves to him; as our Saviour ſaith to his Diſciples: *To you it is given to know the Myſteries of the Kingdom of Heaven, but to them it is not given.* So I ſay, To you

you it is given to pray, to you it is given to reade the Scriptures, and to hear the Word of God; To you it is given to meditate on the Word; To you it is given to ſee and conceive aright of Heavenly Things: Ye have taſted of Love and Mercy, and therefore to you it is given to ſhew Love and Mercy. Think ye of your Talents, and of your Receipts unto whom God hath given much, look what ye have received, mind your Account, tender his Glory, whoſe Love in all Eternity was ſo tender to your Souls above many thouſand others.

Sect. XXX.

Of the Improvement of all Means, Gifts, and Abilities, inward and outward beſtowed upon us.

LEt every one labour to improve all inward Gifts, Means, and Abilities, beſtowed upon them.

1. Whoſoever hath a larger Underſtanding, and a more ſearching

Head than others, God requires the more of ſuch an one; his Brains ſhould not be buſied in hatching crafty and miſchievous Plots againſt God and his Service, againſt the Church of God, or againſt his Neighbour. God did not allow that great Politician *Achitophel*, to uſe that wit he had given him to invent, nor his Tongue which was an as Oracle, to deliver a peſtilent Counſel againſt his Anointed, a Man after God's own Heart, not to teach the Son how to kill his Father. This is the height of Satan's wickedneſs, that whereas the Lord made him a glorious Angel of Light, and endued him with an admirable underſtanding and knowledg, he on the other ſide abuſeth it moſt wickedly to the Diſhonour of God his Maker, to oppoſe his Glory, to enſnare his Servants, and weaken his Kingdom.

Some Men have notable Heads, and great Apprehenſions, but they fill them meerly with Earth, the World poſſeſſeth them altogether; they are wholly buſied in laying plots for Gain, or in compaſſing and graſping more of the World than they can well rule when they

they have it; as if God had given them more Wit than others, that they may be greater Drudges and Slaves to *Mammon* than others. Some again do abuse their Wits in frothy Jesting and Scoffing at others, in wanton and licentious Rhimes and Poems. A witty Poem of one *Licentius*, a young Noble Man, coming into the hands of St. *Augustine*, (whose Scholar he had sometime been) the said Father perceiving he had wickedly abused his Wit therein, writes to him in this manner: *I have read this Poem of thine, and I know not with what Verses to lament and mourn over it, because I see a pregnant Wit in every Line, but such an one as I cannot dedicate unto God.* Then he exhorteth him, *Da te Domino meo*, &c. *Give thy self unto my Lord, who hath given thee this excellent Wit. If thou hadst found a Golden Cup, wouldst thou not have given it to some publique use? God hath given thee a Golden Wit, thy Understanding is a Golden Cup, and wilt thou let thy Lusts drink out of it? Or wilt thou drink thy self to the Devil in it? Know thou, that Satan seeks to make thy*

August. *Epist.* 39. *ad* Licen.

Wit an ornament to him, and thy Parts the credit of his Court and Cauſe. The beſt Wits are fitteſt for the beſt and higheſt Employments: It is pity that Men of excellent underſtandings, ſhould be ſet to dig in the mines of baſe Employments. They ſhould uſe them in ſearching the Scriptures, and in gathering Knowledg out of the Word of God, who doth not require of the unreaſonable Creature that it ſhould know his Will in his Word, but of Man to whom he hath given a more excellent Spirit. But this is to be lamented, that Men that naturally have notable Underſtandings, quick Wits, and ſolid Judgments, are very blind and ſhallow in the knowledg of God's Word. How will theſe ſtand before the Lord at the laſt Day, when he ſhall ſay unto them, I gave thee a great Underſtanding, but thou kneweſt any thing rather than me, whom thou ſhouldſt have laboured to know above all things. How haſt thou buſied thy Wits? Didſt thou not think me worth thy knowledg and acquaintance? Thou kneweſt the way to thrive and get Wealth, to pleaſe and get the good will of Men; but didſt not care

to

to know the way to pleaſe Me, to find out the way which I had ordained for thee to walk in: Thou kneweſt how to ſpeak unto Men, but didſt not care how to call upon my Name. Then wilt thou cry out, Oh! that I had *had* a ſaving knowledg of God and his Will, although all that had known Me, had derided me for a Fool, and contemned me for want of Worldly Wiſdom! Oh that I had known Jeſus Chriſt, and him Crucified, though I had known nothing elſe! Oh that I had throughly and ſpiritually known the Scriptures, which would have made me wiſe unto Salvation, though I had not known my right Hand from my left! Wo is me, that I buſied my Head about Trifles, and cared not to know the Way of Life, and everlaſting Peace! Alas! all my Wit, my Craft, my Policy, now faileth me; it will not ſerve to help me with one excuſe, whereby to ſhift off the Wrath and Juſtice of God, it doth me no good now that I am to appear before my Judg. Labour then for ſuch knowledg, as may tend (ſome way or other) to your furtherance in Godlineſs; and uſe your Underſtandings alſo,

ſo, to bring things about as well as ye can for the promoting of God's Glory: For, as the Lord doth by his infinite Wiſdom defeat, and bring to nought the crafty malicious plots of Satan; ſo alſo he would have his Children (to whom he hath given better Underſtandings, and more Wiſdom than to others) to oppoſe their Wits againſt the Craft of wicked Men, and uſe their beſt skill to uphold Religion, and to overthrow the ſtrong-holds of Satan. Thus was *Huſhai* among all *David*'s followers, choſen out to match *Achitophel*, and to be a means to defeat his crafty Counſel, and turn it into Fooliſhneſs.

And as for thoſe that have not ſo good Natural Underſtandings as theſe, yet according to their meaſure they muſt uſe their Talent, for which they are accountable to the Lord: Even weak natural Parts may be excellently perfected and bettered by Grace, and raiſed to an higher degree than could be expected; therefore none muſt give over exerciſing their Gifts, although they cannot match ſome that are more excellent.

II. In the ſecond place as to the Memory,

mory, ſome Men have a great Gift this way: They can remember things even to the admiration of others, who cannot come near them in this reſpect. Theſe muſt glorifie God according to this Ability. It is your duty, O Chriſtians, to treaſure up ſtore of Heavenly Things, which ye may reade and hear; and be helpful unto others, whoſe Memories are not ſo firm and faithful; but do not contemn thoſe to whom leſs is given in this kind. It is lamentable to conſider how many notable Gifts of this kind are abuſed or neglected. If a Man could look into the Memories of ſome that are naturally ſtrong and firm, ſuch as will hold Water, what ſhould a Man ſee there but Ballads, wanton Songs, Play-books, Romances, idle News and Stories, old Grudges, Wrongs and Injuries of many years ſtanding, or ſome things like to theſe? Yea, many a Man makes his Memory a meer Counting-Houſe, it is as it were a Shop-book full of Reckonings: But it is empty of Heavenly Things; it hath let ſlip the things which he hath heard in that kind.

O Man, the Lord did not give thee thy

thy Memory for ſuch ends, but that thou ſhouldſt remember thy Creator, remember to keep holy the Sabbath-Day, remember your latter end; and remember that for the actions which you do in this Life, God will bring you to Judgment.

Come we to ſome Perſons, and enquire of them concerning ſuch points of Faith and Religion, as they have heard many times, they remember nothing of it; *the thing is gone from them*, as *Nebuchadnezzar* ſpake of his Dream; and their excuſe is, They are not Book-learn'd: But ask them about ſome Worldly things, which they never heard nor ſaw more than once perhaps, and they will give you a ready anſwer; the reaſon is, theſe things ſuit with them, their Hearts are towards them; theſe take with them, ſo do not the other; therefore theſe ſtick and abide by them, when the things of God ſlide away out of their Memories. Put clean Water into a Veſſel that hath but a little chink, and it will ſoon get out; whereas that which is thick and muddy is not ſo apt to leak. The Word of God (compared to Living Water in Scripture)

ture) is ſoon loſt and forgotten, becauſe it is pure and holy; whereas thoſe muddy things, of which we ſhould rather cleanſe our Memories, than keep them there, are apt to abide in us.

But know ye, that the Lord who ſearcheth the Heart, and every corner of it, will ſee what is in your Memories and Affections. *God is not unjuſt to forget your labour of Love*, ſaith the Apoſtle; ſo God is not unjuſt to forget your forgetfulneſs of Him and his Truth, when he hath given you excellent Memories, and ſuch as might be of great uſe in his Service. *Lord, remember me* (ſaith the repenting Thief unto our Saviour) *when thou comeſt into thy Kingdom.* As ye deſire that God ſhould remember you for good at the laſt Day; ſo do ye remember him now and his Word, otherwiſe it will be utterly in vain for you to call for Mercy, or Remembrance at the laſt Day. Many Perſons are now wilfully and affectedly forgetful, and it is juſt with God to puniſh them in this Life, with a final Stupidity and Sottiſhneſs, who to give ſatisfaction to their own vile Luſts, did caſt his Word behind their backs, and wil-

willingly let the Devil ſteal it away from them. Look to it in time, and take heed that you do not provoke God by a wilful Careleſsneſs, to bring upon you a fearful Sottiſhneſs. Take heed of thoſe Sins that intoxicate the Brain and the Memory, eſpecially Drunkenneſs, Filthineſs, *&c.* How many able Bodies, active Minds, pregnant Wits, flouriſhing Memories, have theſe overthrown!

But for thoſe that are forgetful by any accidental Caſualty, or natural Infirmity, I would rather ſay ſomewhat to comfort them, than to reprove them. Doubtleſs many of God's dear Children are ſubject to this defect, and daily complain of their Forgetfulneſs, and how weak their Memories are to retain any good thing that they hear. —— But grant it be ſo; yet perhaps thou underſtandeſt more than thou art able to expreſs; this is to be born withal. Perhaps thou remembredſt the Matter, though thou canſt not remember the words of a Sermon, This makes ſome amends: Perhaps thou remembreſt it not to make Repetition of it, yet thou remembreſt it to make Practice of it; this is beſt of all. *Tully* commends two

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excellent Orators, for their excellent Memories, *Lucullus* and *Hortenſius*; but he commends *Lucullus* moſt, becauſe he remembred Matter, the other but Words. If thou canſt remember the Matter of a Sermon, though thou canſt not remember the Words: Or if thou canſt remember to practiſe it, though thou canſt not remember it, thou haſt the leſs cauſe to complain. But if thy Defect be as great as thou complaineſt, it may be ſome comfort to thee, that thou haſt an Heart to complain of it: The complaining of a Burden is ſome eaſing of it. How many thouſands be there in the World, have their Sin lie heavy upon them, yet it is no matter of trouble to them: Ever remember, that it is a good ſign, to be ſenſible, either of the burden of Sin, or of the want of Grace. There be four things about which your Memories ſhould be daily exerciſed; *your Sins*, that you may daily confeſs and bewail them; *Death*, that ye may prepare for it; *God's Juſtice*, that ye may fear; and *his Mercy*, that ye may not deſpair.

III. Another gift of the Mind is *Courage*, wherein ſome naturally go be-

beyond others. These Men then are bound to make use of this to the Glory of God. If thou hast a resolute Spirit, the Lord requireth that thou shouldst shew it on his side, and not in opposition of Him and his Ways. When a Prince hath a Souldier, or Captain, of tried and approved Valour and Courage, he relieth more on him, looketh for more notable performance from him, than from others who have not that Spirit and Courage which he hath. So when the Lord hath given some Men more Courage and Resolution than others, he requireth they should be valiant for his Truth, and not hide their Heads, and yield to his Dishonour. It is strange to see how stout Men are in their own Quarrels (right or wrong) who are afraid of every Bush almost, when God's Honour is concern'd, and have no Spirit to plead for God, or to appear for his Gospel and Glory.

When *Gainas* the chief Commander of the Forces of the Emperour *Arcadius*, being an *Arian* Heretick, desired one of the chief Churches in *Constantinople*, to be assigned unto him for the exercise of his Blasphemous Religion, the Emperour

perour wanting Courage to deny him, (he, it ſeemeth, being too hard for him, as the Sons of *Zeruiah* were for *David*) *Chryſoſtom* being then Biſhop of the place, undertook to give him his anſwer in the Emperours preſence, which he did with admirable Zeal and Courage. And when he heard him propoſe his Demand, and plead Merit, and tell what great ſervice he had done for his Prince, the Biſhop told him plainly, that the Emperour's rewards had been far greater than his Merits; and that his Service to the Emperour was far below thoſe Riches and Preferments he had received; and told him withal, That whilſt he had Life, and continued in that Biſhoprick, he ſhould neither have the chief Church, nor any other in that City, wherein to blaſpheme his Lord and Maſter Jeſus Chriſt, and to deny his eternal Godhead conſubſtantial with the Father.

Courage in a Chriſtian, taketh its riſe and wing from Faith. Witneſs *Gideon*, *Barak*, *Sampſon*, *Jephtah*, *Samuel*, *David*. Heb. 11. 33, 34. *Who through Faith ſubdued Kingdoms,— ſtopped the Mouths of Lions,— out of weakneſs*

neſs were made ſtrong, waxed valiant in Fight, turned to flight the Armies of the Aliens. Much Faith, and much Courage; and Men of little Faith ever ſhake hands with the Puſillanimous. Courage is a goodly Grace, wherein God greatly delighteth, and whom can it ſo well become as a Believer, who hath more reaſon and better ground to be Valiant, than the greateſt Spirit in the World that wanteth Faith. Thoſe falſhearted Spies, and cowardly *Iſraelites*, at the ſight or news of Giants in *Canaan* (notwithſtanding God's Promiſe and Preſence) counted themſelves but Graſhoppers in compariſon of the *Anakims*, *Numb.* 13.33. And all the Congregation fell a howling, as if God and *Moſes* had betrayed them: Whereas *Joſhua* and *Caleb*, Numb. 14.9. looked on the Giants but as Bread for one Breakfaſt for the People of God. So great is the odds between Faith and Infidelity, in caſes of difficulty.

IV. *Quickneſs* and *Livelineſs* is another gift of the Mind, wherein there is much difference between Men and Men. Some are even naturally of lively, ſtirring Diſpoſitions, whereas others are more

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ſlow by Nature, more heavy, and not ſo ready and preſent for any thing they go about. Now if God hath given thee this quickneſs of Spirit, thou muſt uſe it to his Glory. As *John* was more nimble than *Peter*, ſo he uſed this Agility of Body, and came ſooner to our Saviour's Sepulchre than *Peter* did. So if thou haſt a more quick and active Spirit, thou muſt uſe it in out-running others in the Ways of God's Commandments. If a Maſter have a Servant whom he knoweth to be quick, and can travel well, he looketh that he ſhould make more haſte when he ſendeth him in Buſineſs, than one that is Lame or Sickly. So if thou art of a quick and lively Diſpoſition, the Lord requireth thou ſhouldſt every Day ſhew it in his Service, and be more forward and affectionate than thoſe which are of ſlower Spirits.

But we ſee that many who boaſt of the quickneſs of their Wits and Spirits, and do deſpiſe others Dulneſs, are themſelves Dull, yea, altogether dead in the Service of God: Many that go moſt nimbly about their Profits and Pleaſures, that are full of Mettle (as they

they ſay) bring them to the Service of God, and put them upon any thing tending to the Glory of God, ſet them in a courſe of Holineſs, and how ſlow-paced are they? They are as if they had no Life in them, the Services of God are a deadning to their Spirits. Natural quickneſs is of good uſe, when it is ſeaſoned by the quickning Grace of the Holy Ghoſt, and the Spirit of a Man becometh fervent ſerving God, when the Heart is lively, and full of feeling in Prayer, Meditation, Reading, Hearing, *&c.* otherwiſe it will be a means to encreaſe ſuch a Man's Condemnation, if being naturally quick and ſtirring, he remain ſpiritually Dull and Dead: But where activeneſs of Spirit is put forth in God's Service, ſuch a Man will not let the Fire go out, but blows up the Coals; it makes a Man put on Zeal as a Cloak, and not only to wear this Livery of Chriſt, and go in his Errand, but to mend his pace; and not only do his Work, but do it with all his might.

Of the improvement of External Gifts, Means, &c.

Not onely in regard of inward Abilities, but alſo in reſpect of outward gifts of Body or Eſtate, Men ought to ſerve the Lord.

1. Firſt of all, Health is a great Bleſſing, and a ſpecial means to enable you for the Service of God, and accordingly as the Lord hath given you Health, ſo he requireth Health to be given up to his Service. Aſſure your ſelves, the more Health ye have, the more Work ye are to do for God; and God requireth more of you that are Healthy, than of thoſe that are ſickly and Diſeaſed. When a Maſter knows his Servant to be in Health, he ſuffers him not to lie long in Bed in a Morning, but calls him up to his Buſineſs, whereas he that is Sick, ſitteth, or lieth ſtill, without a Check, though his Maſter looketh upon him.

Ye that are Healthy, be wiſe and careful for the preſervation of your Health; do not throw away your Health upon your Luſts, do not expoſe your ſelves to

to lasting Pains and pining Sicknesses, for the satisfying a wanton sensual Appetite. The health of the whole Body is more worth than thousands of those vanishing Delights.

Yet how many are there that run themselves to the Graves Mouth, and into the thickest throngs of destroying Diseases, for the taking up of such poor and perishing Pleasures? Who to please their Flesh for a few moments in Surfeiting and Drunkenness, in Chambering and Wantonness, bring many Days, yea, Months and Years, pain and torment upon their Flesh, and shorten the number of their Days, as to what they might probably have had by the course of Nature.

There are many others who make their Health even a priviledg unto them to neglect the Service of God, thinking the thorow performance of God's Service never in Season, till they are on their Sick-beds, and see Death at hand. Such are all those without exception, who put off their serious and sound Repentance, until the time of Sickness. Health is one of the best outward Abilities for the Service of God, now when this

this is bestowed on the service of Sin, it is not without much robbery against God. To give unto God only the services of our Sick-beds, when he requireth the best performances of our Health, is as if *Abraham* should have offered the worst Lamb in his Fold, when God called for his beloved Son *Isaac*.

Ye have no assurance, if ye neglect God in your Health, that he will accept your sickly Devotions. But on the other side, if whilst ye have Health, ye dedicate that to God, then when Sickness shall come, ye may be assured, that the Lord will accept your weak, because sincere endeavours. God will then say, such a Man served me in his best Health, when there were no apparent signs of Death near him; he remembred me his Creator before the evil Days came, therefore now I receive him as mine own, and I will make his Bed in his sickness; I will support and strengthen him, I will cherish him now in his Sickness, as well as I accepted him heretofore in his Health.

They also that are Sick must think of the Service of God when Health is gone. The want of Health, and vigour

of Spirits, muſt needs be a great diſadvantage where-ever it lighteth; yet where Grace is, and ruleth, the Heart is lifted up to God, the Soul breaths after him, and his bodily Infirmities are an help to Mortification, to Patience, to the neglect of Worldly Things, and a provocation to long for his Salvation, as old *Jacob* did upon his Death-bed. *David* attained to the beſt temper and meaſure of Spiritual Health, when he was moſt overlaid with Bodily Sickneſs.

2. To Health we may joyn Bodily Strength, which is a great help to Spiritual Aſſaults, which work more upon Weakneſs, Age, *&c.* than upon others, in whom Nature ſanctified, can afford more helps to the inner Man aſſaulted by Frowardneſs, Timerouſneſs, or the like; as one well noteth. Young Men have more ſtrength than others overworn by Age; and if they have the Word of God abiding in them, they are ſtrong indeed to overcome the evil one. Many Men out of their ſtrength of Body might ſpare more time from their ſleep to ſpend in Religious Duties, which others of weaker and feebler Bodies,

dies cannot ſpare, who if they ſhould miſs of ſufficient refreſhment in this kind, would be unfit for any holy performance. Many occaſions alſo may the ſtrong take in travel for the doing of many good Services, which cannot be ſo well performed by the weaker ſort: Yea, ſuch Men may wreſtle the more earneſtly with God in Prayer, and in performing other holy Exerciſes may be the more vehement, which weak Bodies are unable to perform.

But it is ſad to ſee wicked Men, notwithſtanding their bodily weakneſs, to be never the weaker Servants of Sin. The Adulterer rolls over his ſin in his Heart, though diſabled by his own Wickedneſs as well as by Age, from the actual committing of that Sin; he is a filthy perſon ſtill, as in his greateſt bodily vigour, and a greater teacher and provoker of others to the ſame Wickedneſs. So Witches, and other envious Perſons, Malice in them ſupplieth the defects of natural abilities, or want of power or opportunity: And rather than fail, they ſummon in Satan to aſſiſt them in their helliſh deſigns. So others in time of their Weakneſs,

grow more croſs and froward to all about them, and being more impatient, do murmur againſt God, and are ready to Curſe and Blaſpheme, becauſe they have not Health, Limbs, Strength, as well as others. Theſe are not unlike the Vaſſals of Antichriſt, juſtly ſuffering extraordinary Plagues for their voluntary Slavery, *That gnawed their Tongues for pain, and blaſphemed the God of Heaven, becauſe of their pains and their ſores, and repented not of their deeds.* Rev. 16. 10, 11.

But the weakeſt Body muſt labour to be ſtrong in Spirit, that the power of God's Spirit may be manifeſted in its Weakneſs, whilſt the inner Man is renewed day by day, though the outward Man decayeth.

3. Youth alſo is an advantage in the Service of God: Young Men have more abilities and helps than Old Perſons, their Wits being freſh, their Affections lively; all the powers of Nature are then in their prime, and God requireth more of them in regard of outward performances. Let young Men now remember their Creator in the days of their Youth, and the prime of their Days,

[*while*

[*while the evil days come not.*] The days of Old-age are evil Days; but thou muſt ſerve God in thy beſt Days: give him not the dregs of thy time, let him have the principal and choiceſt of thine Age; think thy beſt days not good enough. *The Years will approach, wherein thou wilt ſay, I have no pleaſure in them.* Doſt thou think God will delight, and take pleaſure in that Age of thine (if thou then begin to ſerve him) when as thou thy ſelf canſt find no pleaſure in it? The Lord is to be ſerved with gladneſs of Heart for the abundance of all things; and wilt thou hope to ſerve him, and be accepted of him, if thou begin not till then, when thou thy ſelf ſhall take contentment in nothing, when Old Age ſhall take away the joy of thine Heart, and comfort of thy Life?

Yet muſt the Aged labour to excel in a ſettled Conſtancy, in Gravity, in holy Examples, in ripeneſs of every Grace and holy Affection. But the Yoùnger ſort muſt do more than the Aged can do, in regard of the exerciſes of Religion, and that in many reſpects.

4. So alſo in reſpect of outward

Eſtate, and therein in regard of Wealth; *Honour the Lord with thy Subſtance, and with the firſt-fruits of thine Increaſe*, Prov. 3. 9. St. *Paul* bids *Timothy*, *Charge them that be rich in this World*, &c. *that they do good, that they be rich in good Works, ready to diſtribute, willing to communicate, laying up in ſtore for themſelves a good Foundation againſt the time to come.* Where ye ſee the Lord requireth an open Hand and Heart in them who are enriched with outward Bleſſings. Every one is to lay by him, as the Lord hath enabled him. There be many things here required of the Rich, which the Poor cannot do, as to maintain the preaching of the Goſpel, where Means are wanting; to relieve the Poor and Needy; to ſtrive againſt the danger and deceitfulneſs of Riches; in the poſſeſſing and enjoying theſe outward things, to be as if you poſſeſſed them not; being as ready to leave all for Chriſt, as they that have leaſt; and to be ready according to your portion of Wealth, to ſet forth the Glory of Chriſt; to make Riches the fuel of your Graces, and the inſtruments of your Duty towards God and Man. To have the Houſe

full

full of Riches, and the Heart full of Grace, this is an happy Conjunction, and cauſeth matter of great admiration. It is an evidence of much Grace, when a Man is very holy in the midſt of abundance of outward Riches. As *Pineda* ſpeaks of *Job*: That the holineſs of *Job*, was enriched by his great Riches. But uſually Riches do impoveriſh the Soul, and devour all care of Heaven; they make Men to forget God, yea, to kick and ſpurn againſt him, as it is ſaid of *Jeſurun*. They are often made the Bellows of Pride, the fuel of Luxury and Wantonneſs, the inſtrument of Revenge, and cauſe their owners to contemn, deſpiſe, and oppreſs their poor Brethren; and to make no other uſe of them, but to ſatisfie their Luſts, and clog their Souls, faſtening them to the things below.

Exingentibus Jobi *divitiis valdè locupletatur ejus ſanctitas.* Pineda.

5. Hereunto we may add Reſpect and Eſteem from the World: wherein ſome Men have a greater part than others, and (if they would rightly uſe it) a greater advantage to glorifie God; and

ſo accordingly the Lord requireth more at their hands, than can well be performed by others.

Firſt of all, Some have favour with great Men: So *Nehemiah* had with the *Perſian* King, and he might be bold to ſpeak for *Jeruſalem*, the City of the Lord, when it lay deſolate; and ſo he did. An ordinary Iſraelite had not the like opportunity. This ſhall be laid to the Charge of many, who being in favour with great Princes, and ſeeing many things amiſs, will not make uſe of this their Intereſt, nor glorifie God according to thoſe Means, Advantages, and Opportunities which they have. Many ſuch might be heard if they would ſpeak, and have many fit times to ſpeak, which others have not. So many a Man hath ſome ſpecial relation to ſome inferiour Magiſtrate (ſuppoſe a Juſtice of Peace, or ſome other) he might prevail with him perhaps for Reformation of ſome Abuſe, for puniſhing of ſome ſcandalous Sins, which are committed and continued in deſpight of the World; he might ſpeak in ſome poor Man's caſe, and ſpeed too: He might prevail in the behalf of ſome innocent

nocent and faithful Perſon, that is like to be trodden under foot by one that is mightier than he. Such Advantages ſhould be improved.

So even the Favour of the Multitude is many times an help to a Man in ſome caſes, for the furtherance of God's Glory. A Man being gracious with them, may ſometimes draw them from ſome ſinful Cuſtom, over-ruling them in ſome ſort, and perſwading them againſt ſome ungodly Courſe. But commonly Men that are thus in favour with the Multitude, as they got their Love by fawning upon them, humouring them, and ſaying as they ſay; ſo they will ſeek to keep it by the ſame means, and rather let God loſe his Honour for them, than they will adventure to loſe the good will of the People, by croſſing them in any degree.

How may you ſee thoſe Men that can do any thing with the People, to make uſe of them for their own ends! they can carry any Buſineſs, and it is their glory. But if it cometh to a matter that concerneth the Glory of God, the reforming of ſome ſinful Abuſes, &c. wherein God is diſhonoured. Theſe

great minions of the Multitude, ſtand ſtill with their hands in their Boſoms, like *Gallio*, they care for none of theſe things. Yea, it were the more tollerable if that were all: But themſelves many times are the moſt dangerous Engines of the miſchiefs done by the Multitude; they either ſet them on work, or elſe countenance them in their wickedneſs, and let them know ſo much of their mind, that they find them pleaſed with their doings.

That Town-Clerk of *Epheſus* ſhall riſe up in judgment againſt many ſuch, who though he were an Idolater, and ſubſcribed to their Cry, *Great is* Diana *of the* Epheſians; yet he uſed his beſt endeavours to ſtay their Rage, and to ſtill the Uproar which they made againſt St. *Paul*, and his Fellows. So *Gamaliel*, (though a Maſter-*Phariſee*) yet ſhall condemn many others, who wiſely and peaceably prevented the danger of the Apoſtles, being one that had great Authority among the People. And to him (ſaith the Scripture) they hearkened.

SECT.

SECT. XXXI.

Of Holy Watchfulneſs againſt Temptations.

MAN is the only Creature whom Satan hunts and purſues, of all Creatures: It concerns us then every day to have an eye unto Satan, that although he purſue us, he do not make a Prey of us. Ye will think it ſtrange perhaps, that ſeeing God would redeem his People from the hands of Satan, he would notwithſtanding give ſo much liberty to Satan, in the purſuing and tempting of them. But let no Chriſtian think ſtrange of it. He did not only permit it for the exerciſe of his Children, that with the more Conflicts they might have the greater Glory, and Satan the greater Foil.

Our condition in the World, is much like the condition of the *Iſraelites*. When they came firſt into *Canaan*, it is ſaid, When God had brought them thither, he ſuffered divers of the *Jebuſites* to remain ſtill in the Land, and would not drive

drive them out all at once, becauſe he would keep his People in Exerciſe, and not have them live there Slaviſhly and Slothfully. And it is certain, that they were often Prickles in their Eyes, and Thorns in their Sides. God deales ſo by us. He hath redeemed his *Iſrael* out of Satan's hands, brought them out of a ſtate of Sin, into a ſtate of Grace, as out of the Land of *Egypt*, into the Land of *Canaan*; yet ſtill he ſuffereth the *Jebuſite* to dwell in our Coaſts: He ſuffers Satan, the enemy of our Peace, by his aſſaults and temptations to vex and trouble us, becauſe he would have us held in Exerciſe, and be ever careful to do as they did, to keep our Weapons by our Sides, that when we meet with any Affronts, we may be prepared for reſiſtance.

How much doth it concern every Chriſtian, with all the Policy and Prudence that he can, to avoid the Oppugnations of Satan, and to get reſcue from the danger of his Aſſaults. He is in a deſperate Eſtate, that knoweth he hath an Enemy, yet is careleſs to prepare for him.

It concerns you then to be at no time ſecure,

ſecure, but to be very watchful over your ſelves in all Places, in all Companies, at all Times. Ye are in the midſt of Devils, that watch all opportunities to draw you to Sin, that endeavour your Deſtruction. When *Sampſon* was lull'd aſleep in the lap of *Dalilah*, then the *Philiſtines* came upon him. Whilſt Men ſlept, the envious Man ſowed Tares. *Watch and pray* (ſaith out Saviour) *that ye enter not into Temptation.* Whilſt we are praying, we had need to be watching, for whilſt we are praying we may be tempted. I may ſay too, Watch, and hear the Word of God; watch, and Meditate; watch in thy Study and Cloſet, watch and work in thy Shop, watch and walk in the Field: keep a Watch when thou art alone, watch over thy ſelf in all Companies, Times, Places, Duties; expect Temptations, be watchful that ye ſtumble not, and fall.

The Devil is watchful to tempt, diligent in tempting, ſubtil in his Temptations; thy Corruptions are ſtrong, thy Heart prone to be enſnared with the Charm of the Charmer; and thou knoweſt not at what time he will come

to

to tempt thee. Be watchful over these four things:

1. Over thy Thoughts. In all keeping, keep thy Heart, *Prov.* 4. 23. Sin most of all begins with Thoughts: Cleanse thy Heart from evil Thoughts: kill these Conceptions, before thy Thoughts bring delight: And then delight brings in desire to commit, and thy desires will put thee upon the practice of Sin.

2. Watch most where thy greatest Weakness is. The greatest Watch is kept, where the Enemy is most likely to make Invasion. The strongest Watch must be set at the weakest part of the Walls of a besieged City. Be ye watchful over that Lust to which you are prone, whether Pride, Passion, Revenge, *&c.* set your Watch there. Remember that Satan is most of all busie with your beloved Corruptions; he loveth to cast his Angle into such waters where the Fish bite most.

3. Be watchful over your selves after the vanquishing of Temptations, for then thou art apt to grow secure. Although ye may by resisting put the Devil to flight, yet he returns again, and

and will as violently assault you as before. The Lord will shortly tread Satan under your feet, but he stands his ground for the present.

4. Be watchful after thy Falls, lest a worse Temptation than a former befal thee. If Satan seeth a Man stumble and fall, he will keep him down if he can. When he had drawn *David* to commit Adultery, he put him upon Murder. When he had made *Peter* to deny Christ once, he proceeded in his Temptations.

Here let me propound divers Preservations against Temptations, that ye may not be overcome by them.

1. Preserve in thy Heart settled thoughts of God's Omnipresence. *Seneca* would have Men to think upon grave *Cato*, that he was always beholding them, to keep them from Looseness. If the presence of a Man, then much more the Presence of God will keep a Man from Sin. Wicked Men take liberty to Sin, because they say, *Tush, Thou God seest us not.* But God looks upon you, not only when you are

Fast-

Faſting, but Feaſting; not only when you are Praying, but Playing; not only in the Fields, but in the Houſe; not only in the Parlour, but in the Bed-chamber, yea, in the Cloſet. Were this Conſideration ſtill in you, *God ſeeth us*; what Temptation could prevail againſt us? It is ſaid of an holy and reverend Man, that he had this written before his Eyes in his Study, *Sin not thou, though never ſo ſecret: God ſeeth thee, and the Angels ſtand by thee; the Devil is ready to accuſe thee; thine own Conſcience to give evidence againſt thee, and Hell-fire to torment thee. Be thou in the fear of God all the day long*, Prov. 23. 17.

2. Maintain in your Hearts thoughts of the ſtrict account which ye ſhall one Day make of every Sin: Anſwer all Temptations thus; Oh, I cannot anſwer for the Sins I have committed already! And ſhall I now make work for the great Day? Is not mine account great enough already? Oh! How can I anſwer God for one of a thouſand Sins that I have already committed?

3. Let the Word of God dwell plenteouſly in your Hearts. To hide the Word in your Hearts, is the way to be kept

kept from Sin, *Pſal.* 119. 9. Chriſt by Scripture vanquiſhed the Devil, *Avoid Satan: It is written,* Thou ſhalt not do thus or thus. Set home the Commands of God, the Threatnings of God, the Curſe of the Law upon thy Soul, whenſoever thou art tempted to Sin.

4. Oppoſe Eternity of Torment to thy ſinful Pleaſures, and ſay, What advantage is it to win the whole World, and loſe my Soul for ever? What! ſhall I adventure to lie under the Wrath of Almighty God for ever, for a few momentany Pleaſures? Profits and Pleaſures are the guilded Baits of all Temptations.

5. Lodg holy thoughts in your Hearts, and obey all motions of God's Spirit. A Mind fraught with holy thoughts, will not admit vain thoughts. When Satan finds the heart void and ſwept of good thoughts, then he enters with evil Suggeſtions: So whilſt thou art following the motions of God's Spirit, this will quench diabolical motions.

Intus exiſtens prohibit alienum.

6. Pray fervently and frequently, that God will be thy Guard: Complain often

ten to God, that thou art in the midſt of Enemies, always vexing and enticing thee. Thou canſt go no where, but the Devil is at thy right Hand: Beſeech the Lord that he will rebuke Satan: If God be thy Shepherd, he will reſcue thee out of the Paw of the Bear, and out of the Paw of the roaring Lion.

Finally, Let me adviſe you, to take heed of throwing your ſelves into the Lion's Mouth, and into the Paws of the Bear: It is a provoking tempting of God to give us over. If Children will be medling with Fire, it is wiſdom in the Parent to let them burn their Fingers, to prevent greater miſchief. No Man hath need to tempt the Devil to tempt him to Sin, He is watchful enough to devour; when a Man ruſheth upon Temptations, he tempts the Devil to tempt him; when a Man will adventure upon keeping company with the Wicked, he tempteth the Devil to tempt him.

SECT.

SECT. XXXII.

Of Mortification, and the daily Exerciſing our ſelves therein.

DAily exerciſe your ſelves in the work of Mortification of Sin. As the Poets write of that many-headed-Monſter *Hydra*, that *Hercules* encounter'd with; that ſtill the more Heads he cut off, the more did repullulate, and ſpring up in their rooms: So we ſhall find it true of that uncouth monſter of Sin that is bred in our Natures, the more Corruptions and Temptations we vanquiſh and ſubdue, the more will multiply upon us ſtill, and re-inforce their Aſſaults. It will be every Days-work, and all our Lives-work to mortifie all our Sins. We muſt take all our Spiritual Enemies that we can light on, and give Quarter to none that we take in Battel, putting them all to the Sword; as God commanded *Saul* to deſtroy All the *Amalekites*. And ſo careful ought every Chriſtian to be, to rid the Field of All, that he muſt ſtand armed in the Field,

Field, after he hath beaten and vanquiſhed all that appeared, and prepare for ſuch as are undiſcovered. As *David*, that endeavoured not only to ſubdue all his known Sins, and to be kept from preſumptuous Sins, but prayed alſo to be cleanſed from his ſecret Sins: Not from thoſe which he cheriſhed knowingly (for of this ſort he had none) but which he had not yet diſcovered in himſelf, or not underſtood to be Errours. Labour ye by the power of Grace, to charge through and through the whole body of Sin, that ye may caſt down not only the Actings, but the very Imaginations, and every high thing that exalts it ſelf againſt the Knowledg of God, and bring into captivity every thought to the Obedience of Chriſt. Leave no Member unmortified, no Sin unſubdued, even when the reliques and remains of Sin be not wholly grubbed up.

Let every Chriſtian every day endeavour to mortifie all his Corruptions. By endeavouring to do it, ye ſhall obtain thus much, that though Corruption doth grow in your Nature, yet it ſhall not overflow in your Nature. A quick

quick-ſpringing Well, that hath Water continually bubling and riſing up in it, yet being continually laded out, and emptied ſtill as faſt as it fills, the Current of it though it be not kept dry, yet it ſhall be kept ſhallow, and not ſuffered to ſwell above the Banks. So it is with our Nature; it is a Well that hath a quick Spring, there is filthy Water that ever bubbles out of it, but let us ever be pumping at it, and lading it out, now ſome, and then ſome, that as faſt as it fills, we may empty it; this will be a means to keep it ſhallow, though we cannot keep it dry, that it ſhall with no great danger ſwell above the Banks. St *Paul*'s Leſſon is plain, Rom. 6. 12. *Let not Sin reign in your mortal Bodies:* Though Sin remain there, yet let it not reign there, at leaſt not reign like a King, though it reign like a Tyrant, that we ſhould be obedient to the Luſts of it. There if it will be, let it be like a *Gibeonite* to an *Iſraelite*, a Drudg, a Slave; not a *Sarah*, but an *Hagar*; a Servant, not a Miſtreſs; let not Sin loſe ground in one place, and gain in another. *Mortifie your earthly Members*, Col. 3. 5. or Affections.

ctions. Draw mortifying Vertue daily from the Death of Chriſt, and that will have its influence upon the whole Old Man within you, although perhaps ye employ it more eſpecially againſt ſome particular members of the body of Sin: As when Chriſt curſed the Fig-tree, in more ſpecial reference to the Branches that bear no Fruit, the whole Tree immediately withered. This mortifying Vertue will not only tame, and bring under all Sin in you, that it cannot domineer and rage as formerly it did, but it will receive its mortal Wound, languiſh and conſume away more and more, *Nullis medicabilis herbis*, as being paſt all recovery; and haſten not only to a Diſſolution, but alſo as it were to a total Annihilation.

Sect. XXXIII.

Of growing in the Knowledg of Chriſt, and in Grace.

LAbour every Day to grow more and more in the Knowledg of Chriſt. Now there are two degrees of the Knowledg of Chriſt. 1. Hi-

1. Hiſtorical, or Doctrinal.
2. Experimental, and Effectual.

1. As to the former, it is the knowledg of the Perſon, Natures, Birth, Life, Death, Reſurrection, Aſcenſion, Kingdom, Offices of Chriſt, Prieſtly, Kingly, and Prophetical, as theſe things are laid down in the Hiſtory and Doctrine of the Goſpel. And theſe contain abundance of glorious Myſteries, and wonderful Revelations, which all the Wiſeſt Men under Heaven could never have found out, no nor the holy Angels of Heaven, if the Lord himſelf had not revealed them by his Spirit. Chriſtians muſt grow in the Knowledg of theſe. But an Hiſtorical Knowledg, or a bare Underſtanding of theſe things is not enough, 1 *Cor.* 13. *though a Man had all Knowledg*, that is, of this degree, or kind. But,

2. Labour for an inward experimental knowledg of Chriſt, and to encreaſe therein. With St. *Paul*, count all things but loſs for the excellency of the Knowledg of Chriſt Jeſus; labour daily to know Him, and the power of his Reſur-

ſurrection, and the fellowſhip of his Sufferings, and to be made conformable to his Death. Our Underſtandings are very weak, and it is but little that we can diſcern at one view; we have but weak and childiſh Capacities in reſpect of Heavenly Things, therefore we muſt endeavour to grow more and more in the Knowledg of Chriſt. Moreover, there is an admirable Depth in the Myſtery of Chriſt, and you can never come to the bottom of it, although ye ſhould be diving into it all your life long.

Look over all the objects of Knowledg, and can ye find a more pleaſing, a more joyous, a more comfortable Object to ſtudy, than the Knowledg of Chriſt, and his Love towards Sinners? What St. *Auguſtine* ſaid of the Joys of Heaven, *Tanta eſt dulcedo*; ſo great is the ſweetneſs of it, that if God ſhould let fall one drop of Heaven's Joy into Hell, it would turn Hell into Heaven, it would turn the Lakes of Brimſtone into Rivers of Joy; we may ſay as much of the Knowledg of Chriſt, and of his Love towards us: So great is the ſweetneſs of it, that it can turn an Heart full of the ſorrows of Hell, into

into an Heart full of the Joys of Heaven.

The more inwardly ye grow acquainted with Christ, the more shall ye delight in Him, and admire Him. The Queen of *Sheba* knew *Solomon* by report, and she admired him so far, that she took a long Journey to visit him; but when she was an Eye-witness, and an Ear-witness of his Glory and Wisdom, she admired him much more. So when a Christian hath some acquaintance with Christ, he admireth and loveth him, but when he groweth more inwardly acquainted with him, he seeth much more cause to admire and love him. Such is the inward Excellency, Sweetness, and Perfection of Christ, that the nearer any one approacheth to Him, the more Admirable and Lovely he appeareth. The more ye grow in the Knowledg of Christ, the more will your love of the World, of your Selves, of your Sins, wear away, and die in you. If ye find your Souls to increase in the Knowledg of Christ, ye will find your Beloved so far to surpass all other Lovers, that ye will grow more and more out of love with them. Labour

ye daily more and more to partake of the comforts of his Spirit, for Christ will shine forth brightly in these to your Souls. This Comfort is called, *The Light of his Countenance*, (Psal. 4.) and therefore as the Light of the Sun sheweth the Sun unto us, so that we see it by its own Light: So the Joys and Comforts of Christ's Spirit, (which are the Light of his Countenance) do discover Christ in a clear and excellent manner to Believers. These shew Christ in his Beauty, and make the Soul to admire him, and cleave unto him. The darkness of Hell it self cannot hide Christ from you, when he doth thus discover himself unto you by his own immediate Light.

Labour also daily to grow in Grace. *Crescens* is a fit name for a Christian, because he ever is, or ought to be in a growing state; Grace having the same efficacy upon the Soul, as the Soul hath upon the Body. Whilst the Body is in a growing condition, the Soul enlargeth the Body in all the parts and dimensions, that the Members may not only fill more Clothes, but take in more Nourishment, and so become stronger

and

and more ſerviceable. In like manner labour ye, that your inner Man may truly grow up in Chriſt, in all things by the working of the Spirit of Chriſt, as the ſoul of that new Life that is within you, that ye may be meet Inſtruments of Righteouſneſs, to bring forth Fruit unto God. Be ſtill advancing, ſtill aſcending, always going forward unto Perfection, not only in Knowledg, but growing in ſolid Grace; not in external Profeſſion and Formalities, but in all good Works, which are more and better at the latter end than at the firſt. Endeavour to be ſtill on the thriving hand, that ye may bring forth more fruit in old Age, than at the beginning; that ye wither not, nor decay, but ſtill be fat and flouriſhing: And this may be your comfort, although the outward Man decay, yet your inner Man is renewed day by day. And when ye cannot perform ſo much outward ſervice, as when younger and ſtronger in Body, yet your thriving Soul will glory more and more in your God, even to ſee others to ſtand up in your ſtead, whom by holy Counſel and fervent Prayers, ye may further in the Work of the Lord.

Labour every Day to grow more Spiritual, ſee that your Knowledg become more judicious, your Zeal more diſcreet; your Love more active and ſubſtantial; grow more to God, and leſs to your Selves and the World; ſettle your ſelves more and more in a good Courſe; and although ye ſeem not ſo fair outwardly, yet inwardly labour to be ſound at Heart.

SECT. XXXIV.

Of the Government of your Tongues.

HE that offends not with his Tongue, is a perfect Man, *James* 2. 3. He cometh near to Perfection indeed, who can ſubdue thoſe Corruptions, which not only prophane Men cannot ſubdue, but hardly thoſe that be Religious. It is one of our Maſter-pieces in Religion, to govern our Tongues well, very pertinently and accommodately. Three ways many Men do offend with their Tongues.

Per

Per { *Multiloquium,*
Stultiloquium,
Praviloquium.

1. By much Speaking: For he that is a Prodigal and laviſh Talker, bridleth not his Tongue. To bridle the Tongue is a token of Wiſdom: But to be full of Words is a note of Folly. *In many words there cannot want ſin: but he that is wiſe, will refrain his Lips*, Prov. 10.19. Sometime the occaſion may require, that a Man muſt ſpeak much, and though it be much, it is no more than neceſſary. He that ſpeaks but what is needful, let not him be taxed for ſpeaking much. But ſometimes though the Matter he ſpeak be good enough, yet ye may be taxed for ſpeaking too much; either becauſe not needful, or not ſeaſonable. The Beaſts in *Ezekiel*'s Viſion are ſaid to have Wings, and Eyes in their Wings. You muſt not only have Wings, but Eyes too; Eyes of Diſcretion, as well as Wings of Zeal or Devotion. I ſay,

Abſit ut Multiloquium deputetur, quando neceſſaria dicuntur. Auguſt.

Eyes of Diſcretion, to accommodate circumſtances of our Speech, as Times, Places, Perſons, Occaſions do require. They that are affected with Loquacity and much Speaking, it is impoſſible (as *Lavater* ſaith) but they muſt, *vel falſa dicere, vel ſuperflua, vel utraque*; either ſpeak things that are falſe, or ſuperfluous, or both: Howſoever it is an argument of Indiſcretion and Vain-glory.

Lavat. *in Prov.* 10. 19.

2. Men offend by fooliſh and vain Speaking, when their talk is idle and to no purpoſe; either ſuch as edifies not, or ſuch as concerns us not. St. *Paul* ſaith, *Our ſpeech ſhould be to the uſe of Edifying, and miniſter Grace to the Hearers*, Epheſ. 4. 29. If there be no Edifying in it, better conceal d than uttered. In *Col.* 4. 6. he bids *that our words be ſeaſoned with Salt.* They ſhould have Salt in them; at leaſt ſome ſeaſoning, and reliſh of Wiſdom and Diſcretion. Excellent are *Solomon*'s Compariſons to this purpoſe: One while he compares the Tongue of a wiſe Man *to a Tree of life*, Prov. 15. 4. Another while the Words that he ſpeaks, *unto*

unto choice Silver, Prov. 10. 20. [*The Tree of life*,] there is Grace and Edification. [*Choice Silver*,] There is Wisdom and Diſcretion. In fooliſh and vain Talking there is neither of theſe, for that is both empty and uſeleſs. Not like a Tree of Life, but like an heap of Chaff; ſo it is empty. Not like choice Silver, but like refuſe Droſs; ſo it is uſeleſs.

With this ſame Μωρολογία, the Apoſtle joyns Εὐτραπελία, with Fooliſh-talking he joyneth Jeſting-talk. *Fooliſh talk and jeſting, let them not be ſo much as named among you*; for they be things not convenient. *Eraſmus* tranſlates it, *Urbanitas*, but improperly; for there is an *Urbanity*, that is Facetious and Ingenious. And as it ſavoureth of Wit, ſo it is no enemy to Grace; but Chriſtian Sobriety may be kept, and yet that uſed. The word rather ſignifies *Scurrilitas*, a paraſitical, and baſe kind of Wit, compounded of Jeſt and Scorn: When either to pleaſe himſelf, a Man will rather loſe his beſt Friend, than his worſt Jeſt: Or to oyl the Ear of his Epicureal Benefactor, will not care what Diſgrace he puts upon his Chri-

ſtian Brother. This is fooliſh talk, which profits not.

There is Fooliſh-talk alſo that concerns us not, and that is curiousmedling with other Mens Buſineſs. In 1 *Tim.* 5. 13. St. *Paul* taxeth certain Widows of *Epheſus*, that among other ill qualities, they had this for one, to go Gadding from Houſe to Houſe, and to play the Pratlers, and Buſie-bodies. *Solomon* ſaith, *It is an honour to a Man to ceaſe from Strife, but every Fool will be medling*, Prov. 20. 3. To be medling with other Mens Buſineſs that concerns us not, is the part of a Fool.

3. By wicked Talking: And this reacheth either to God or Man. The ſeveral Branches of both, ye may find out by the ſeveral Branches of the Moral Law.

1. Againſt God. There is the Tongue of the *Atheiſt*, of whom *David* ſaith, *He ſaith in his Heart, there is no God*; yea, and perhaps he doth not forbear to ſay ſo with his Tongue too: For tell them, that God knows and ſeeth what they do, they ſcoff at it; What, *Can God ſee us? Can he look through the dark Cloud?* Or tell them, he will one Day come, and

and be avenged of them for what they do: they ſcoff at that alſo, as St. *Peter* ſaith, They ask with ſcorn, *Where is the Promiſe of his coming?* Such Promiſes and Threatnings as theſe, they count but as Fables. There is the Tongue of the *Heretick*, that ſpreads abroad falſe Doctrine of God, that perſwades the People to follow Vanities, and to go after Lyes. There is the Tongue of the *Schiſmatick*, that ſows the ſeed of Debate and Contention, that breaks aſunder the Bond of Unity. There is the Tongue of the *Blaſphemer* and *Swearer*, that ſpeaks irreverently and prophanely of God and his Attributes, his Word and his Ordinances, and fearfully threatens Heaven with Oaths and Execrations. Theſe are Tongues that ſpeak wickedly againſt God.

There be Tongues alſo that ſpeak wickedly againſt Men. There is the *Diſloyal* and *Diſobedient* Tongue, that mocketh the Father, and deſpiſeth the inſtruction of the Mother. There is the *Bloody Tongue*, that ſpeaks words of Hatred and Malice, that threatens (as *Eſau* did) Miſchief and Revenge againſt

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3. By wicked Talking: And this reacheth either to God or Man. The ſeveral Branches of both, ye may find out by the ſeveral Branches of the Moral Law.

1. Againſt God. There is the Tongue of the *Atheiſt*, of whom *David* ſaith, *He ſaith in his Heart, there is no God*; yea, and perhaps he doth not forbear to ſay ſo with his Tongue too: For tell them, that God knows and ſeeth what they do, they ſcoff at it; What, *Can God ſee us? Can he look through the dark Cloud?* Or tell them, he will one Day come, and

and be avenged of them for what they do: they ſcoff at that alſo, as St. *Peter* ſaith, They ask with ſcorn, *Where is the Promiſe of his coming?* Such Promiſes and Threatnings as theſe, they count but as Fables. There is the Tongue of the *Heretick*, that ſpreads abroad falſe Doctrine of God, that perſwades the People to follow Vanities, and to go after Lyes. There is the Tongue of the *Schiſmatick*, that ſows the ſeed of Debate and Contention, that breaks aſunder the Bond of Unity. There is the Tongue of the *Blaſphemer* and *Swearer*, that ſpeaks irreverently and prophanely of God and his Attributes, his Word and his Ordinances, and fearfully threatens Heaven with Oaths and Execrations. Theſe are Tongues that ſpeak wickedly againſt God.

There be Tongues alſo that ſpeak wickedly againſt Men. There is the *Diſloyal* and *Diſobedient* Tongue, that mocketh the Father, and deſpiſeth the inſtruction of the Mother. There is the *Bloody Tongue*, that ſpeaks words of Hatred and Malice, that threatens (as *Eſau* did) Miſchief and Revenge againſt

the Life of others, upon the undue apprehenſions of ſuſpected Injuries. There is the *Obſcene* Tongue, that pours out rotten and unſavoury Communication, delighting to talk impurely, and unchaſtly, that ſolliciteth to acts of Luſt and Uncleanneſs; as *Potiphar*'s Wife did *Joſeph*; or as *Amnon* ſollicited *Tamar*. One of the Philoſophers hearing a beautiful Young-Man ſpeak ſome words of Immodeſty, *Askt him if he were not aſhamed to draw a Leaden Sword out of an Ivory Scabbard?* We may ask ſo of thoſe whoſe Profeſſion is fair, and their Communication filthy, whether they be not aſhamed to draw ſuch unſeemly words from under ſo ſacred a Calling? There is the *Deceitful Tongue*, that coyns many a falſe Lye, that ſweareth many a falſe Oath, that venteth many a falſe Proteſtation, to pin ill-favoured Bargains upon others, though he quilt up a deal of worſe Gain to himſelf. But as *Solomon* ſaith of falſe Ballances, we may ſay of falſe Tongues, they be an abomination to the Lord. There is the *Slandering* and *Backbiting Tongue*, that woundeth the Reputation of thoſe that be abſent, of thoſe that be Dead, to make

make them odious. There is the *Cenſorious* and *Scoffing Tongue*, that delighteth in talking of whatſoever is ſaid or done, and then Carping at whatſoever it pleaſeth to diſlike, with ſome ſcurrilous Frump.

Let all therefore, but eſpecially thoſe that ſeem to be Religious, take ſpecial care every Day to the well governing of their Tongues, to bridle their Tongues. A Bridle hath a Rein belonging to it, and a Bit; the Rein to give Liberty, the Bit to Check in. Thus learn ye to do by your Tongues; you muſt learn when to give them the Rein, when the Bit; when to let them looſe, when to reſtrain them. *Solomon* ſaith, *There is a time to Speak, and a time to keep Silence.* To this purpoſe there are divers Circumſtances, which are carefully to be obſerved of us, both in our keeping Silence, and in our Speaking. We muſt conſider,

The Perſons, to whom
The Matter, what
The Manner, how
The End, why
The Place, where
The Time, when

} we ſpeak.

1. The

1. The Persons are to be considered, to whom ye speak; for you must not speak every thing to every Body. To some it were a folly to do it; to some it were dangerous to do it; it were like *Hezekiah*'s opening his Treasures to his Enemy, which was little better in effect than the betraying of his Kingdom. Observe the Condition and Quality of the Person, and accordingly learn to speak, or to be silent.

2. Observe the Matter that ye speak of; for according to that, ye should speak more freely, or more sparingly. *My Heart is inditing a good Matter*, saith David, *and my Tongue shall be the Pen of a ready Writer.* If it be a good Matter that we are to speak of, we may let go the Rein of the Bridle, and give our Tongues more scope and liberty: But take heed *of those prophane Bablings* that St. *Paul* speaks of, *that increase to more Ungodliness*, 1 Tim. 2. 16. Those unnecessary Bablings that St. *Peter* speaks of, to meddle as Busie-bodies in other Men's Matters, 1 *Pet.* 4. 15. St. *Augustine* gives good advice to this purpose; *Thou wilt not give thy Stomach bitter Meat to feed on: and wilt thou give*

thy

thy Tongue wicked talk to feed on? As thou art choice of what thou Eateſt, ſo be choice of what thou Talkeſt.

Cibos amaritudinis non das ventri, & cibos Iniquitatis, dabis Linguæ, *Auguſt.*

3. Obſerve in what Manner ye ſpeak. St. *Paul* would that all your words be ſeaſoned with the ſalt of Diſcretion, *Col.* 4. 6. You muſt learn when to uſe an Admonition, when a Reproof, when a Comfort. If ye be to deal with a Superiour, uſe the more Humility; if with one Equal, you may uſe the more Formality; if with your Inferiour, ye may exerciſe your Authority. Some Natures muſt be handled with Mildneſs, ſome with Sternneſs: Some Faults are to be privately reproved, others to be publickly rebuked. Some Offenders muſt be ſaved with fear, others reſcued with Violence, and as it were with plucking out of the Fire. According to the ſeveral Occaſions and Diſpoſitions that we meet with, ſo muſt our Speech be tempered.

4. Conſider what end ye have in ſpeaking: For though your Mouth be as the Oracle of God, ſpeaking things Heavenly

Heavenly and Excellent: Though your Admonitions be never so holy, your Consolations never so refreshing, your Reproofs never so zealous, yet perhaps your End may not be sincere. Let your End therefore be always to aim at the Glory of God, and at the good of your Brethren; Piety teacheth the one, Charity the other.

5. Consider the Place where ye speak; for there is a difference to be put between private Places and publique. A Sage Philosopher sitting at a Feast, was by some of the Guests requested to enter into some Philosophical Discourse; he answered, *Inter pocula non est Philosophandum*: That was no fit Place for him to discourse of Philosophy. Some will never talk of Religion, but when they are in a Tavern, or upon an Ale-bench; fit Chairs for such Doctors. I do not speak as if God might not any where be talkt of; I speak only to condemn the indiscreet Folly of those, who choose unfit Places, or unfit Meetings for their Discourses: It is to do as the *Scribes* and *Pharisees* did, to pray in the Market-place, and to buy and sell in the Temple.

6. You

6. You must have respect to the Time when ye speak; *Words spoken in due season, are like Apples of Gold in Pictures of Silver.* The Prophet notes it as a special part of Wisdom in him that hath the Tongue of the Learned, to speak a word in due season. Thus *Abigail* dealt with *Nabal*, she would not tell him of his folly and danger in his Drunken Fit, but when the Wine was out of his Brain.

Now for the better Learning of all this, I will recommend to you a few Rules of Direction.

1. Be careful to keep a continual watch over your Tongues, and to take diligent heed to the words that pass from you. *I said, I will take heed unto my ways*, saith David, *that I offend not with my Tongue.* Psal. 39. 1. It is with your Talking, as with your Walking: If ye do not take heed to your Feet when you Walk, you may happen to stumble. So if you do not take heed to your Tongues when you Talk, they may happen to run wild.

2. With Watchfulness joyn Prayer: Pray heartily and frequently unto God, that

that he would reſtrain your Tongues from evil-ſpeaking, and open them in uttering the things that be good. Thus did *Agur*, *Remove from me Vanity and Lyes*, Prov. 30. 8. Thus did *David*, *Set a Watch, O Lord, before my Mouth, and keep the door of my Lips*, &c. As ye muſt beg Pardon of him, when ye have offended in the miſgoverning your Tongues, ſo for the guiding and well-governing of them, ye muſt be Petitioners to Him: Only He that hath given them to you, can teach you how to govern them.

3. Learn Humility in obſerving your ſelves, that will teach you Sobriety in ſpeaking of others: For whence is our Curioſity in obſerving, our Cenſoriouſneſs in condemning others, but meerly from an opinionative Self-love, and a proud Conceit that Men have of themſelves: So long a Man is ignorant in ſeeing his own Faults, as he is curious to pry into other Mens. And to this purpoſe, *Chryſoſtom* gives good advice: *Enter into thine own Heart*, ſaith he, *and let thine own Conſcience*

Tamdiu quiſque ſua peccata ignorat, quamdiu curioſè aliena conſiderat. Bernard.

ſcience be thy Judg; bring thy ſelf to a reckoning, and ponder in thy ſelf the manifold Sins that thou knoweſt thy ſelf to have committed; think of the Puniſhments that are due unto thee for them, and ask thy ſelf the queſtion, How thou dareſt do this, or that? If thy Conſcience then offer to flie back, and to baffle thee with other Mens faults, Dic ad ipſam, non ego Judex in alios: Anſwer her roundly; *God hath not made thee a Judg of others, thou haſt enough of thine own to anſwer for.* Chryſoſtom. Homil. 43 in Math.

4. Learn ever to be more ready to Hear than to Speak. So *Elihu* ſaith, That he was careful to do. Thus he ſpeaks to *Job* and his three Friends, *Behold, I waited for your Words; I gave ear to your Reaſons, whilſt you ſearched out what to ſay,* &c. Job 32. 11. Indeed, that is the way to get Wiſdom, to hear much, and ſpeak little. He that hears much, ſhall learn much; he that talks much ſhall learn little. If you deſire to ſpeak much, *Seneca* ſaith, you ſhould do it by a Soliloquy, *Minimum cum aliis loqui, plurimum vobiſcum:* Speak little to others, moſt to your ſelves.

ſelves. It is the ſame the Apoſtle teacheth us, *We ſhould be ſwift to hear, ſlow to ſpeak*, James 1. 19. Yea, we ſhould be twice as ſwift to hear as to ſpeak; becauſe Nature hath given us but one Organ to ſpeak with, two to hear with.

SECT. XXXV.

A Meditation on the Miſeries of this Life.

IT is good for a Chriſtian every Day, to Meditate ſeriouſly on the Miſeries of this Life. And here,

1. Conſider of the ſhortneſs of it. *Job* ſaith, *Man's days are determined, the number of his Months are with God, and that he hath appointed his Bounds that he cannot paſs*, Job 14. 5. *The days of our Years are threeſcore and ten: And if by reaſon of Strength they be fourſcore Years, yet is their ſtrength Labour and Sorrow, for it is ſoon cut off, and we flie away.* And hereof you cannot well reckon the time of your Infancy for any part of your Life, for in that Age there is nothing either

either learnt or done, that may well beſeem the Dignity of a Man.

And as touching the time that is ſpent in Sleep, I ſee not how that can well be called the time of Life; ſeeing the principal part of our Life, is to have the uſe of our Senſes and Reaſon, which then are (as it were) ſuſpended in us, and dead. Therefore a Philoſopher ſaid, that in the half of Man's Life, there is no difference between the happy Man and unhappy, for as much as during the time of Sleep, all Men are equal, becauſe they then be as if they were dead.

For this cauſe a certain Poet termeth Sleep the Couſin-germane of Death. And another called it the Brother of Death, yea, Death's Elder Brother: For there is a near reſemblance between the one and the other. Multitudes of People do ſleep the third part of the Day and Night, which is eight whole Hours (and ſome more) whence it followeth, that a third part of our Lives is conſumed in ſleep, and ſo conſequently that during that time we do not live.

That Philoſopher had good reaſon to do

do as he did, who being demanded what he thought of the Life of Man, turn'd himſelf about before them that made the Demand, and ſuddenly departed out of their ſight; giving them thereby to underſtand, that our Life is very ſhort, and but as it were a turn-about. And in a very ſhort time after a Man's Death, the very remembrance of him periſheth. Some of the Ancients call Man's Life a Dream; yea, the dream of a Shadow.

But compare this ſmall remnant of Life we live here, with the Life to come, and how little will it appear? What is this Momentany Life, compared with Life Everlaſting, but as it were a drop of Water compared with the whole Ocean? If a thouſand Years in the ſight of God, be no more but as it were Yeſterday, which is now paſt and gone, what ſhall the Life of ſeventy or eighty Years ſeem to be, but only a very nothing, compared to Eternity?

Chriſtian Reader, Think then with thy ſelf every Day, what greater Folly and Madneſs can be imagined, than that Men and Women for the enjoying of this ſhort dream of ſuch vain Delights

lights and Pleaſures, ſhould plunge themſelves into everlaſting Torments? and what ſottiſhneſs hath poſſeſſed Men, that they ſhould take ſo much Labour and Pains to provide ſo many things for ſo ſhort a Life, and not to make any proviſion at all for their Souls, which ſhall live for ever?

II. Meditate alſo of the uncertainty of your Life. As our Life is very ſhort, ſo it is alſo uncertain. Eccleſ. 9. 12. *Man knoweth not his time: As the Fiſhes that are taken in an evil Net; and as the Birds that are caught in the Snare, ſo are the Sons of Men ſnared in an evil time, when it falleth ſuddenly upon them.* How often are Men ſurprized with ſudden Changes, as Birds in a Snare, and Fiſhes in a Net?

Watch ye therefore, and be always in readineſs, becauſe ye know not the Hour when the Son of Man cometh; becauſe ye know not the Year, be therefore always in readineſs every Year: And becauſe ye know not the Month, watch every Month; and becauſe ye know not the Hour, watch every Hour. I will give you a Compariſon brought to my Hand by a Devout Man. Suppoſe there were

ſet

ſet before thee upon a Table, thirty or 40 ſeveral Diſhes of Meat, and thou wert told by a ſpecial Friend, that there was Poyſon in one of them, thou wouldeſt ſcarce adventure to eat of any one of them, although thou wert much an hungred, for fear peradventure leſt thou ſhouldſt light upon the Diſh that was Poyſoned. Now perhaps thou mayſt think, that thou ſhalt live thirty or forty Years. Well then! If it be certain that in one of theſe Years thou ſhalt die, and thou knoweſt not in which of them, why art thou not then afraid in every one of them; and doſt not every Year, yea, every Day make preparation for Death?

Why do Souldiers keep a continual Watch in the Caſtle that ſtandeth in the Frontiers, upon an Enemies Country? Is it for any other cauſe, but only for that they know not when the Enemies will come to Aſſault it? Surely for none other. Oh then, ſeeing you know not at what hour Death will aſſault you, you had always need to be Watchful; thy Soul is of greater value than all the Caſtles and Kingdoms of the World, and thou haſt greater Enemies that do endea-

endeavour Day and Night continually to aſſault it, and thou art altogether ignorant of the Day and Hour of thine Aſſault, and the whole matter of the Salvation or Damnation of thy Soul, conſiſteth in this Point, whether thou be taken provided or unprovided in that dreadful Hour.

III. Conſider the frailty and brittleneſs of Man's Life, no Glaſs is ſo ſubject to knocks and breaking as the Life of Man. Some loſe their Life by the vehement heat of the Sun; the Eyes of ſome are able to bereave others of their Life. Some die by drinking a draught of cold Drink in a Sweat, or by Surfeiting at a Supper. Some die of exceſſive Pleaſure or Grief. Some ſeem to go well to Bed, and there are found dead in the Morning. We may not wonder how ſoon Men end their Lives, as how they endure ſo long, the Workmanſhip of their Bodies being ſo tender, and the Matter and Stuff whereof they be compounded, ſo frail and weak. God bids the Prophet cry, *All fleſh is Graſs, and all the glory thereof like the Flower of the Field: The Graſs withereth, the Flower fadeth,* &c. What

is

is the Graſs, but the Earth's Summer Garment, which is put off before Winter cometh?

To Day thou mayſt ſee a young Gallant in the flower of his Age, ſtrong and lively, jetting up and down in rich Attire, and with a lofty Countenance; and to Morrow a violent Diſeaſe ſurprizing, may ſtrangely disfigure and alter him. Some are ſore broken with Adverſities, others are pinched with Penury and Poverty. Some are diſtempered with delicate Meats, and ſweet Wines; others are debilitated with Age. Some mar their Complexions with Artificial Paintings, and Riotous Behaviour, ſo that their Fleſh withereth like Graſs, and the Flower thereof fadeth away.

May ye not to Day ſee ſome deſcended of Noble Parentage, of a very Ancient Houſe and Family, well Friended, and keeping a great Houſe, attended with a great Train of Tenants and Servants, and Commanding the whole Country where they live; and within a few Days after ye may ſee the ſame Men forſaken of all their Friends, deſpiſed by their Equals, and little reguarded

garded of all the World; utterly disgraced, and thrust into that Prison, where perhaps they not long before had Imprisoned others, and there to end their wretched and miserable Life? O sinful Man, thou that drinkest down Iniquity like Water, that wallowest daily in sinful Delights and Pleasures, dost thou not plainly see, that whensoever the Thred of this frail and short Life of thine breaketh in sunder, that if thou continuest still in this thy wicked Course, thou shalt fall into the bottomless Pit of Destruction? How then canst thou Sing, Laugh, Play, or Sleep, and take any Rest? How is it that thou art so senseless of thy Peril and Danger, who art ready every moment to drop into the Pit of Hell?

IV. Meditate on the variableness of this Life. The *Camelion* changeth himself often into divers colours, and the Moon into divers shapes: But who is able to reckon up the alterations that are in Man? Now he smiles, anon he frowns; now he is pleased, but by and by displeased; now he is merry, anon he is sad and pensive; now he is well, by and by he is sick: sometimes con-

tented, ſometimes diſcontented; ſometimes full of Hope, ſometimes in Diſpair; ſometimes pleaſed, ſometimes angry. That which is paſt is irkſome to him; that which is preſent is troubleſome; and that which is to come diſquiets him. He is careful in getting Goods, fearful of loſing, and ſorrowful in parting with them. And how doth Man's Life continually move and waſte away; for every minute he is going a ſtep further towards his Death?

Job 9.25. *Job* ſaith, that his Days were ſwifter than a Poſt. He that rides Poſt, though his Meſſage require never ſo much haſte, yet ſometimes neceſſity cauſeth him to ſtay; but our Life never ſtayeth one moment. St. *Hierom* ſaith, Whatſoever I take in Hand, whatſoever I write, whatſoever I reade over again, and correct, each thing takes from me ſome part of my Life. And look how many points and minims the Notary writeth, ſo many are the loſſes and decreaſings of my Life: Inſomuch, that like as they that ſail in a Ship, whether they ſtand or ſit, are always going and ſailing, and do ever approach nearer to the

the end of their Navigation: Even ſo all the time that we live here, we walk and paſs on forward ſtill, approaching nearer and nearer to Death, the common Haven at which we muſt all Arrive.

V. Meditate on the Treacherouſneſs of this Life; it is full of Deceit and Guile. O Man, doſt thou perceive (ſaith the forementioned Father) when thou waſt made an Infant? Canſt thou tell when thou waſt made a Stripling? Or when thou cameſt to Man's Eſtate? Or when thou didſt begin to be Old? We Die every day, we are in Deaths often, and yet vain Man would perſwade himſelf he ſhall Live for ever.

This made the *Megarenſes* raiſe ſuch ſtately and ſumptuous Buildings, of whom a certain Philoſopher ſaith, That they builded as though they ſhould live for ever, and they lived as though they ſhould die the next day. Wherefore do Men labour ſo much in gathering Riches, and in purchaſing of Lands, and make ſo little preparation for Death, is it not becauſe that they do perſwade themſelves, that their Life ſhall long endure? This falſe Conceit

makes them believe, that they ſhall have time enough for all things: That they ſhall have time for their Pleaſures, Luſts, Vanities, and Worldly Buſineſſes; and that after all this, they ſhall have time enough alſo before they Die, to make their Account ready, and to make their Atonement with God.

This vain perſwaſion is not grounded upon any Reaſon, or true Foundation, but only upon Self-love, which as it naturally hateth the thoughts of Death, ſo will it not believe, that it will come ſoon to his Houſe as to another Man's; moſt Men are loth to believe a thing, that may be an occaſion of ſo great Pain and Grief unto them as the ſame would be.

VI. Meditate on the manifold Miſeries of this Life: So many are the Calamities and Miſeries of Man's Body and Mind, as that it deſerves rather the name of Death than Life. Were your Eyes opened to ſee your own caſe, you would always lament and bewail your Eſtate, as Men condemned by God Almighty, to endure ſuch Miſeries. Conſider firſt the External Miſeries of the Body; Who is able to count them?

What

What pains and toil do Men take to get Food, whereby to ſuſtain their Lives, either by the ſweat of their Brows, or the ſweat of their Brains? The Beaſts of the Earth, and Birds of the Air, are fed without any Labour or Pain: But Man is conſtrained to labour Day and Night, and to turmoil by Sea and Land, to get his Living. And as the Spider laboureth Day and Night in ſpinning her Web, waſting even her own Bowels, and conſuming her ſelf to bring it to an end, which ſerves only for a Net to catch Flies in; even ſo all Man's Travel ſerves to no other end, but only to catch Flies, to procure Trifles, and things of little Value.

Who is able to reckon up the infinite diverſities of Diſeaſes, to which the Body of Man is ſubject? Phyſicians in their Books write of abundance of Diſeaſes, and Remedies for the ſame; and yet their Science is enlarged every Day by the eruption of new and ſtrange Diſeaſes, which the Phyſicians of old were altogether ignorant of.

And even thoſe Complexions that have been free from theſe Miſeries, yet

are they not exempt from other Calamities, and Miſchances. How many thouſand Men hath the Sea ſwallowed up? How many hath the Sword devoured? How many hath the Fire conſumed? How many have been killed by the falling down of Houſes, Walls, Towers? How many with the ſtrokes and ſtings of Venemous Beaſts? How many Women die in Travel of their Children, and dearly purchaſe their Childrens Lives with their own painful Deaths? The very brute Beaſts that were made to ſerve us, do rebel againſt us: And among all other Creatures, Man is moſt cruelly bent againſt Man.

What abundance of Engines, Artillery, Weapons, and Munition have Men deviſed for their own defence, and to offend others? In ſo much as when we are not moleſted with the Air, nor the Elements, Men become Wolves and Devils to one another. *Tully* ſpeaks of a notable Philoſopher, who wrote a Book concerning the Deaths of Men, wherein he reciteth the occaſions of Mens Deaths that have hapned in the World, as by Inundations, Sword, Famine, Peſtilence, diverſities of Diſeaſes, deſtru-

deſtructions of Cities, concourſe of Wild-Beaſts, which ruſhing in ſuddenly upon ſome Nations, have utterly devoured them: And yet in the cloſe of all, he concludeth, That a far greater number of Men have been deſtroyed by Men, than by all the other kind of Calamities, though they were all joyned together. But if in this Diſcourſe I ſhould run through all the Miſeries and Calamities that are incident to all the Ages and Conditions of this Life, Men might yet find themſelves in a far worſe caſe: And here we ſhould never make an end, if we ſhould ſet forth the little ſatisfaction that is to be found in each of theſe, and that eager deſire that every one hath to change his Condition with the State of others. The conſideration whereof made St. *Bernard* ſay, That he thought this Life little better than the life of Hell it ſelf; were it not for the hope that here we may have to attain to the Kingdom of Heaven.

VII. Laſtly, Meditate on Death it ſelf, which ſucceedeth after other Miſeries. Who is able to declare the manifold Miſeries that are included in this Miſery alone? At preſent conſider what

an holy Father ſaith, by way of Exclamation againſt Death; O Death, how bitter is the remembrance of thee? How ſuddenly doſt thou ſteal upon us? How ſecret are thy Paths and Ways? How doubtful is thy Hour? How univerſal is thy Dominion? The Mighty cannot eſcape thy Hands; the Wiſe cannot hide themſelves from thee, and in thy preſence the Strong loſe their ſtrength. Thou accounteſt no Man Rich, for no Man can ranſome his Life of thee for Money; Thou goeſt every where, Thou ſearcheſt every where, there is no place where thou art not. Thou withereſt the Herbs, thou drinkeſt up the Winds, thou corrupteſt the Air, thou changeſt the Ages, thou altereſt the World, thou ſtickeſt not to ſup up the Sea. All things do increaſe and diminiſh, but thou continueſt always at one ſtay. Thou art the Hammer that always ſtrikeſt; thou art the Sword that never blunteth; thou art the Snare whereinto every one falleth; thou art the Priſon whereinto every one entreth; thou art the Sea wherein all do periſh. Thou art the Pain that every

ry one ſuffereth, and the Tribute that every one payeth.

O cruel Death, why haſt thou no pity of us, but ſtealeſt ſuddenly upon us, to ſnatch us away in our beſt Times, and interrupt us in our beſt Affairs? Thou robbeſt as much from us in one Hour, as we have gained in many Years. Thou cutteſt off the ſucceſſion of Kindreds and Families; thou leaveſt Princes and Kingdoms without any Heirs; thou filleſt the World with Widows and Orphans; thou breakeſt off the ſtudies of great Clerks; thou overthroweſt good Wits in their ripeſt Age; thou joyneſt the End with the Beginning, without giving place to the Middle. Thus He. How ſhould the conſideration of theſe things make us willing to part hence, when Death ſhall ſound the Retreat? *Chryſoſtom* ſaith elegantly, *This Life is a Neſt framed of Straw and Morter; we are the little Birds, ſhall we putrifie in the ſtench of this filthy Neſt?* If Devotion hath made us Wings, why are we ſlothful? Let us ſoar aloft, and take that flight which our Eagle track-

Chryſ. Hom. 2. in Epiſt. *Pauli* ad *Col.*

ed out to us in the Day of his Aſcenſion. Remember that the quinteſcence of all Wiſdom is the Meditation of Death. It is a buſineſs we ſhould learn all our Life-time, to exerciſe it once: The faults therein committed are irreparable, and the loſs without recovery.

SECT. XXXVI.

Of returning to Family-worſhip in the Evening.

LEt every Chriſtian return to the Worſhipping of God in the Family, and in ſecret, in the Evening as in the Morning. Under the Law a Lamb was offered up Morning and Evening, Day by Day continually. Of this the *Hebrew* Doctors ſay, The continual Sacrifice of the Morning, made Atonement for the Iniquities that were done in the Night: And the Evening-ſacrifice made Atonement for the Iniquities that were by Day. This

Exod. 29. 38.

R. Menachem. fol. 115.

This ſhould teach us daily to renew the application of the Sacrifice of Chriſt (typified by the Lamb) once offered to the Father for us. Receive him, feed upon him, and make daily Application of him, even Morning and Evening make an humble confeſſion of your Sins, with much holy Contrition and godly Sorrow, and then preſent Chriſt and all his Merits unto God, and ſprinkle thy Conſcience afreſh with his Blood. Renew thy hold of him, and embrace him more ſtrongly; let your Faith be daily exerciſed upon Chriſt.

The Lord did meet with the People, and ſpeak with them in the place where the Lamb was offered continually, *Exod.* 29. 42. So, if we daily, Morning and Evening, by a true and lively Faith, do renew the Application of Chriſt's Sacrifice to our Souls, we may be ſure that Chriſt will meet with us there, and ſpeak with us there. Oh how do we wrong our ſelves when we with-draw, and do not give Chriſt a meeting, when we abſent our ſelves Morning or Evening, and neglect thoſe holy Duties wherein we ſhould meet Jeſus Chriſt, and hear him ſpeaking

ing to us Peace and Pardon, Reconciliation and Salvation? What ſweet comfort is to be found in all Eſtates, when thus we ſhall draw near to the Lord in theſe holy Duties? When we ſhall meet him, and hear his ſweet Expreſſions of Love by his Spirit to our Souls, it ſhould make us loth to depart, even hard to be pulled away from the Door of the Tabernacle, unwilling to end theſe exerciſes, or turn our thoughts another way, were it not that other things muſt be done. Therefore ſanctifie your ſelves every one, and come to this daily Burnt-offering, Morning and Evening continually, that ye may meet the Lord, and hear him talk with you words of Peace and Love. Many complain that Chriſt is ſtrange unto them, they cannot ſee him, nor hear any word of Comfort from him; but the fault is in themſelves, they fail to give him a meeting, or to come in that holy manner as they ought.

Moreover, it is ſaid, *ver.* 43. That hereupon *the Tabernacle ſhould be ſanctified by the Glory of the Lord*, when they ſhould come before him daily with this continual Burnt-offering, and he ſhould meet

meet them, and ſpeak with them. In like manner, a Family, a Chriſtian is ſanctified by the Glory of the Lord through this daily Intercourſe with him. If ye daily meet the Lord in Humiliation, in renewing the Application of Chriſt to your Souls, in calling upon him for the accompliſhment of his Promiſes; and he on the other ſide meeteth with you, and ſpeaketh to you, then ſhall ye be ſanctified by the Glory of the Lord, ye ſhall ſee the light of his loving Countenance graciouſly and glorioufly ſhining upon your Souls. This hath a Sanctifying Virtue and Power in it. As the Sun ſhining brightly and glorioufly from time to time on Trees and Fruits, doth give growing ſweetneſs and ripeneſs to theſe Fruits: So Chriſt by meeting us, and ſhining on our Souls with the light of his Countenance, when we preſent our ſelves before him aright in the due and daily performance of his Service, and offering of this Sacrifice, he doth ſanctifie us by his Glory; he doth alter the temper of our Souls, he doth change and faſhion us unto his likeneſs, in Righteouſneſs and true Holineſs, from Glory to Glory by his Spirit.

SECT.

SECT. XXXVII.

Of a Man's taking a review in the Evening of the Actions and Mercies of the Day paſt.

IT is good before you lie down to Sleep, to take a review of all the Actions and Mercies of the paſt Day.

If thou wouldſt know the Sins thou haſt committed the Day paſt, or the Week paſt, or thy whole Life paſt, thou mayſt briefly run over all the Commandments of God, and thou mayſt eaſily ſee what Commandments thou haſt Tranſgreſſed, and ſo mayſt be humbled for thy Sins, and mayſt renew thy Repentance, and reſolutions for better Obedience. Look diligently into the whole ſtate of thy Life, conſider what progreſs thou haſt made in Godlineſs, or how thou haſt declined: What Words thou haſt ſpoken, what Works thou haſt done, and to what end, and in what manner they were performed.

Con-

Conſider thine Apparel, thy Service, thine Attendance, thy Table, thy Converſation, thy Entertainment, and all thy Dealings and Demeanour, whether they have not ſavoured of Pride and Vanity; and let this be matter of Humiliation to thee.

Take a ſtrict examen of thy Conſcience every Evening: For if Conſcience condemn, God doth much more Condemn: And if Conſcience acquit and juſtifie, by the evidence of the Word and Spirit, God doth Acquit and Juſtifie, and we ſhall have confidence toward God. What can more nearly concern us, than daily to make a thorow and careful ſearch of our own Conſciences? Shall Men be ſo careful to examine their Evidences, by which they hold Lands and Annuities, their Leaſes whereby they hold Farms; and ſhall we be ſo careleſs as to let our Hearts and Conſciences lie unexamined and unſearched?

I have read a Story of a certain King, who after a long time of Bloody Wars, which cauſed a great confuſion in Men's outward Eſtates, in a publick Aſſembly, called upon his Subjects to ſhew their

their Evidences, by which they held their Lands; whereupon the Nobles being loth to have their Writings examined, drew their Swords, and said, By these they held their Lands. So there are many that cannot endure to search their Hearts and Consciences, because they have no sound hope to find their Evidence good and clear to the Kingdom of Heaven.

Unless ye be justified by Faith in Christ, your Consciences when they be indeed awakened and enlightned, will condemn you Guilty in the sight of God, and will condemn the best of your Actions as not wrought in God, nor done in the Name of Christ, not proceeding from the Love of God, nor intended for his Glory. Now ere ye can find your selves justified by Faith in Christ through the Gospel, ye must find your Consciences condemning you for Sin, and therefore daily yield them to be searched and convinced by the Word of God.

Take a review every Evening likewise of all the Gifts, Graces, Blessings, Benefits, God hath bestowed upon thee, and consider after what sort thou hast

haſt employed them the Day paſt; and examine whether all theſe things, wherewith thou ſhouldſt have done the more Service unto him who gave them, thou haſt not made Weapons and Inſtruments, wherewith to offend him the more. Examine how thou haſt uſed thy Strength, thy Health, thy Riches, thy Subſtance, thy Life, thy Underſtanding, thy Memory, thy Will, thy Affections, thy Sight, thy Tongue, thine Ears, thy Hands, and all the reſt of thy Members and Faculties: And then let the conſideration of God's Benefits make thee to acknowledg him, and his Goodneſs to love him: As we are not to ſlight common Mercies, yet extraordinary Mercies muſt be more ſpecially and particularly obſerved by us.

SECT.

SECT. XXXVIII.

Of providing in the Evening for the Day to come.

IT is good Advice that one giveth, that a Chriſtian ſhould begin from the Evening, the purpoſe of good Works which he is to perform the next Day; what points he ought to meditate upon; what Vice he ſhould reſiſt; what Vertue he ſhould exerciſe; what Affairs he is to take in hand, to make all appear in its proper time, with a well matured Providence. It is the Thred of *Ariadne*, which guideth our Actions in the great labyrinth of Time, otherwiſe all runneth to Confuſion.

Some commend the Evening as a fit time for Meditation, *viz.* from the Sun-ſetting to the Twi-light. It is ſaid of *Iſaac*, that he went forth into the Field in the Evening, to meditate and to pray. The Original Word ſignifies both Duties. It is conceived by ſome Interpreters, that *David* penned the eighth Pſalm in the Night, occaſioned

ſioned by his meditation on the Works of God.

In the Evening, conſider that every Morning hath its Evening, and the longeſt Day hath its Night. So every Man's day of Life, will have its night of Death. The longeſt day of Life, will have its night of Death. Think upon that ſpeech of our Saviour, *I muſt Work while it is Day, for the Night cometh wherein no Man can Work.* John 9. 4. There is no working out your Salvation, when the night of Death is come.

If thou, O Man, haſt ſpent the Day in vain delights and pleaſures, ask thy ſelf in the Evening, what ſatisfaction thou haſt found in thoſe Vanities which thou haſt ſo eagerly purſued all the Day before; and what comfort they now afford unto thee? Ah! they are now gone and paſſed, and they have left but a ſad reliſh behind. But if yet thou reſolveſt to tread the ſame paths of Sin and Deſtruction again, be thou well aſſured, that a Night will come which ſhall never have Morning. When being covered with the ſhadow of Death, thou ſhalt lie down in everlaſting Sorrow.

row. Then wilt thou cry out in the anguish of thy Soul, O what an unfortunate Wretch am I, that had time and opportunity to gain that blessed State which Angels and Saints do enjoy in the Kingdom of Heaven, and would not use the benefit thereof! O how idly and wickedly hath the time of my Life passed away, which shall never return again! And now for a few momentany Pleasures on Earth, I must suffer intollerable and everlasting Torments in Hell. O unhappy Pleasures! O cursed Change! O unfortunate Hour and Moment, wherein I thus blinded my self! What a miserable Wretch am I! A thousand, yea, ten thousand times unhappy, that have so fondly deceived my self! Oh, it had been well if I had never been Born.

SECT.

SECT. XXXIX.

A Meditation in putting off our Clothes to go to Bed.

1. HEre conſider, that Clothes do not make nor mar a Man: The Body ceaſeth not to be a Body when the Clothes are put off, that the Body may take its reſt in a warm Bed. So it is not the Body that makes a Man, *Animus cujuſque quiſque*, it is the Mind, or Soul of Man that is the Man. When the Body is laid aſide in the Grave, a Man doth not then ceaſe to be; but his Soul is then taking its reſt in Heaven, or tormented in Hell. Death is not an Annihilation of a Man, but only a Diſſolution.

2. Conſider, That as a Man unclothes himſelf before he goes to take his reſt in his Bed; ſo Death to a Godly Man, is but an unclothing of him for Sleep and Reſt: And here meditate on the reſemblances between Death and the unclothing of our ſelves for Sleep and Reſt.

1. Be-

1. Before a Man lays off his Clothes, he doth ungirt himſelf, he unbuttons and untieth his Garments, that he may put them off. Thus ordinarily before the Soul is unclothed of the Body, God ſendeth Sickneſs, one Diſeaſe or other to ungirt and let looſe the Body, ſo nearly united to the Soul of Man. Therefore St. *Paul* calls it a Diſſolution. I deſire (ſaith he) to be diſſolved: *Niſi ſe vinctum putaverat, non optaverat diſſolvi.* If he had not thought his Soul bound and girt to his Body, he would not have deſired to been diſſolved. Every Ach, Pain, and Sickneſs that God lays upon the Body, is, and ought to be a forewarning to thee, that it is almoſt Bed-time: It is death's Harbinger, and God's Servant, ſent it may be to fetch and carry thee to thy Bed, to thy place of Reſt.

2. A Man cannot take ſuch ſweet refreſhment in his Clothes, as when he is Unclothed. So a Godly Man can never reſt from his Labours whilſt he is in the Body; but he will be always burdened, wearied, and groaning in this Earthly Tabernacle; he is born to Labour, as the Sparks flie upward:

There

There is no hope of reſting from Sin, from Temptation, from Trouble, from Labours without, and from Fears within, till a Chriſtian lays aſide his Body, the Garment of the Soul; Death makes him to reſt from all his Labours. While the Soul is in the Body, it is abſent from the Lord, the proper Reſt of the Soul, the Saints everlaſting Habitation: But Death carries *Lazarus* into *Abraham*'s Boſom.

3. When a Man puts off all his Clothes to go to his Bed, he lies not down naked and uncovered, but takes a Covering upon him. Thus when the Soul leaves the Body, it lays aſide his Clothes, yet lies not he without a Covering: Man's Bed is his Grave, and the Earth is his Covering. A Pious Man may think upon his Burial in a Grave, as a Cheſt or Coffer, wherein his Body (the Apparel of his Soul) is laid up till the Morning of the Reſurrection: But a Wicked Man may think on it as a dark Priſon, reſerving his Body (as his Soul is reſerved in Hell in chains of darkneſs) until the Judgment of the great Day.

4. When a Man puts off his Clothes, he

he lays aſide all his rich Ornaments with them. Thus when the Soul lays aſide the Body, it lays aſide alſo all a Man's Honours, Preferments, Riches, Pleaſures, and whatſoever the vain Heart of Man prides himſelf in. We came forth naked into the World, and naked we ſhall return out of the World. We came forth Naked, which ſheweth Men were not born to great Matters; and Naked we ſhall return, to ſhew the vanity of Men in looking after great Matters; for when the Rich and the Honourable Man die, *they ſhall carry nothing away with them, and their Glory ſhall not deſcend after them*, Pſal. 49. 17. Oh conſider, what a lamentable thing it is for Men to lay aſide theſe things at Death, and to have no Ornament but the uglineſs of Sin to appear before God in!

5. Men put off their Clothes in hope after they have refreſhed themſelves with Sleep, to put them on again. So when the Soul lays aſide her Body, it is in hope of riſing again, of a Reunion of the Soul with the ſame Body which a Man did lay aſide; ſo to put off the Body, as one that ſhall put it

it on again in a more glorious manner, and never lay it aſide more.

SECT. XL.

When you lie down in your Beds at Night.

HAving recounted the Mercies of the Day, think on the dangers of the Night. It is ſaid of Thieves and Robbers, that in the dark they dig through Houſes, which they have marked for themſelves in the Day-time, *Job* 24. 16. The Word in the Original, ſignifies to mark with a Seal, as if they did put their Seal upon other Mens Houſes for their own uſe. Thieves ſet their Mark upon ſuch Houſes in the Day-time, which they intend to Rob at Night. Or (as ſome expound it) they obſerve the ſtrength of the Houſe, the ways to it, what Company is in the Houſe, and where they may with moſt facility and advantage break into it. Houſes are marked out in the Day, and broken open in the Night; many Houſes alſo are fired in the Night, and how

he lays aſide all his rich Ornaments with them. Thus when the Soul lays aſide the Body, it lays aſide alſo all a Man's Honours, Preferments, Riches, Pleaſures, and whatſoever the vain Heart of Man prides himſelf in. We came forth naked into the World, and naked we ſhall return out of the World. We came forth Naked, which ſheweth Men were not born to great Matters; and Naked we ſhall return, to ſhew the vanity of Men in looking after great Matters; for when the Rich and the Honourable Man die, *they ſhall carry nothing away with them, and their Glory ſhall not deſcend after them*, Pſal. 49. 17. Oh conſider, what a lamentable thing it is for Men to lay aſide theſe things at Death, and to have no Ornament but the uglineſs of Sin to appear before God in!

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helpleſs is Man amidſt theſe Caſualties and Dangers? If he be aſleep, the Thief finds him bound to his hand; and if Fire take his Chamber, how ready is the Fire to conſume him in his Bed? At midnight the Lord ſmote all the Firſt-born in the Land of *Egypt*, from the Firſt-born of *Pharaoh*, &c. unto the Firſt-born of the Captive that was in the Dungeon, and all the Firſt-born of Cattel, *Exod.* 12. 29. It was in the Night that the Angel of the Lord went out, and ſmote in the Camp of the *Aſſyrians* an hundred fourſcore and five thouſand, 2 *Kings* 19. 35. *Iſhboſheth* was ſlain at Noon upon his Bed: but the Night hath been fatal unto many.

Acknowledg it a mercy, that God affordeth you reſt after Labour. *Man goeth forth unto his Work, and to his Labour until the Evening*, Pſal. 104. 23. *for ſo* (or rightly) *he giveth his Beloved ſleep.* Life and Strength would fail for want of Reſt, as for want of Food. A good Chriſtian may go to Bed without fear. You ſhall find many Promiſes in Scripture, about this Bleſſing. Prov. 3. 24. *When thou lieſt down thou ſhalt not be afraid, yea, thou ſhalt lie down,*

and

and thy ſleep ſhall be ſweet, Job. 11. 18. Thou ſhalt take thy reſt in ſafety, thou ſhalt lie down, and none ſhall make thee afraid. *David* ſaith, *Pſal.* 3. 5. *I laid me down, and ſlept, I awaked, for the Lord ſuſtained me.* Pſal. 4. 8. *I will both lay me down in peace, and ſleep, for thou, Lord, makeſt me dwell in ſafety.* Every Member of Jeſus Chriſt is ſecure through Faith in him. The Shepherd wakes when others are aſleep, to keep his Sheep from the Wolf. God is the Keeper of his Flock, he is always vigilant to defend them. *Behold, He that is the Keeper of* Iſrael, *ſhall never ſlumber nor ſleep: the Lord is thy Keeper*, Pſal. 121. 4, 5. St. *Peter* feared not to ſleep in Priſon, *Acts* 12. 6. Mr. *Rogers*, our Proto-Martyr in Queen *Maries* dayes, could ſcarce be waked, when the Keeper came to warn him to prepare for the Fire, having been condemned to be Burnt alive. When the Lord undertakes our Protection, we may ſleep as our Saviour did, in the midſt of a Storm and Tempeſt. As a good Nights reſt is the Gift of God, ſo it deſerves daily acknowledgments by us.

Sect. XLI.

When you compose your selves to Sleep.

HAving Prayed immediately before you go to Rest, offer your Rest it self to God, in this or the like manner: My God! I desire as often as I shall draw breath this Night, so often all my Respirations may praise thee. *Drexelius* adviseth a Christian to suppose that he heareth Christ speaking to him in these words: When any one will repose himself to Sleep, let him meditate somewhat of Me, or confer with Me: For so, although he sleep in Body, yet he shall watch in Mind unto Me: Yea, let every one which is ready to close his Eyes, desire that I would receive every breath which he shall fetch that Night, as it were to my exceeding Praise; and I who cannot be wanting to the holy Wishes of a pious and loving Soul, will fulfil his desires in Truth. It is of great advantage

Drexel. *de rect. intent. lib.* 2.

vantage to a Christian, to reduce all things in this manner to the Honour of God; and there is no moment of time, but we might be on the getting hand.

It is good to empty your selves, before you sleep of all that troubles you. It was *Pythagoras* his rule to his Scholar, *Non te prius somno tradideris quam diurna opera ter mente revolveris:* Betake not thy self to sleep, till thou hast in thy Mind gone thrice over the works of the Day.

The sleep of a Godly Man is sweet; but the sleep of many wicked Men is very troublesome. *Richard* the Third, King of *England*, after the murder of his two Nephews, had fearful Dreams, and would leap off of his Bed, and take his Sword in his hand, as if he had been seeking an Enemy. And *Charles* IX, King of *France*, after the French Massacre, was laid to sleep every Night, and wakened by Musicians.

But good Men sometimes through Grief and Pain, may find little ease, or refreshing from their Beds. Thus *Job* amplifies his Sorrows, instancing in those ordinary Ways, which give sick and distempered Bodies some abate-

ment, or intermiſſion of their Pain, lying down upon their Bed, or Couch.

Job 7.13, 14. *When I ſay, my Bed ſhall comfort me, my Couch ſhall eaſe my complaint; then thou ſcareſt me with Dreams, and terrifieſt me with Viſions.* As if he had ſaid, Whilſt I was all Day conflicting with my Sorrows, I yet had ſome hope to find comfort at Night, that I ſhould find reſt on my Bed: Or whilſt in the Day my Spirit is overwhelmed within me, I think ſometimes to deceive my Pains a little, by taking a Nap on my Couch.

Conſider here, That the moſt probable and proper Means, are unable of themſelves to miniſter any Eaſe or Comfort to us. A Man may go to his Bed, and lie down upon his Couch in vain: unleſs God command a Bed to comfort us, it ſhall yield us no Comfort; and unleſs he ſay to a Couch, Eaſe ſuch a Man's Complaint, it ſhall not do it. But if God will ſay to an hard Stone, give ſuch a Man reſt, he ſhall reſt and ſleep ſweetly upon it; as *Jacob* did when he journeyed from *Beer-ſheba* towards *Haran*, making Stones his

his Pillows in the place where he lay down to ſleep, there dreaming of a Ladder ſet upon the Earth, the top whereof reached to Heaven, and the Angels of God aſcending and deſcending on it, and the Lord ſtanding above it, promiſing to give the Land whereon he lay, to him and his Seed, and to multiply his Seed exceedingly; and that in his Seed all the Families of the Earth ſhould be bleſſed. *Gen.* 28. 11, 12, 13, 14.

How often doth God ſcare ſome Men with Dreams, and terrifie them with Viſions? as *Job* ſpeaks concerning himſelf. Sometimes Satan cauſeth ſinful and filthy Dreams, as St. *Auguſtine* bewails in the tenth Book of his Confeſſions: Sometimes treacherous and deluding Dreams. Some conceive, that the Dream of *Pilat*'s Wife, *Mat.* 27. 19. was from the Devil, becauſe Satan would thereby have hindred the work of Man's Redemption. She comes to *Pilat*, and deſires him to have nothing to do with that

Auguſt. *Confeſſ. lib.* 10. *cap.* 30.

that Juſt Man, *For* (ſaith ſhe) *I have ſuffered many things this Night in a Dream becauſe of him.* As our waking times are in God's Hand, ſo our ſleeping times. Sometimes God makes ſleep an Affliction to us. *Job*'s Dreams were Terrifying and Scaring to him. Some Dreams are for Warning and Admonition; *The Lord warned* Joſeph *in a Dream*; the Angel of the Lord appeared to him in a Dream whilſt he thought on thoſe things, and gave him Counſel what to do, *Mat.* 1.20. Holy Meditations even upon our Beds, do many times meet with the Lord's Meſſages. The Angels are at God's Service to aſſiſt his Saints, as here of *Joſeph*; he helps him out of his perplexed Thoughts. He was contriving how to pleaſe God in that Buſineſs of ſo great Importance, and God ſends an Angel to aſſiſt him. No time is unſeaſonable for God to help his Children: No time but he watcheth over them: When they are ſleeping, when they think neither harm nor good, then doth the Lord watch over them for good. God can give us better direction

ection ſleeping, than we can find out waking. Many a one hath taſted more of Heaven in a Night-dream, than in many Days attendance on holy Ordinances. Yet this is no Pillow for Lazineſs: If we do our beſt while we are waking, God will relieve us ſleeping. Let us go to God, and not diſtract our ſelves, nor be careleſs. *Joſeph* thought what to do, yet his thoughts were not ſo diſtracting as to break his ſleep: God helps him ſleeping. God will have us be-doing, and yet it may be, he will do his own Work without us.

Let every Chriſtian labour to be well employed in the Day-time, for (as *Ariſtotle* ſpeaks) it is poſſible, that our Fancy in the Night may hold ſome conformity with the Days employment: F[illegible] our Mind in the Day-time be intent upon good Employment, and well fixed thereon, our ſleep may reliſh of the ſame Employment alſo, and our Fancy may make return of ſomething whereof we ſo faſtened on in the Day, as well as it will do in other Vanities. The Wiſe Man ſaith, *In the multitude of Dreams, and many Words, there are alſo*

also divers Vanities; but fear thou God, Eccles. 5.7. If thou feareſt God, thou needeſt not fear thy Fancy, nor thy Dreams. I ſhall Conclude with the Advice of *Chryſoſtom*, *Cloſe thine Eyes with the thoughts of God and his Goodneſs, and thou ſhalt have ſweet Dreams, thy Fancy ſhall not be troubled.*

Chryſoſt. *in Gen. Serm.* 6.

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